A TREATISE TENDING vnto a *Declaration*, whether a *man be in the estate of damnation*, or in the estate of grace: and if he be in the first, how he may in time come out of it: if in the second, how he may discerne it, and persevere in the same to the end.

Reviewed and corrected by the Author.

The points that are handled, be set downe in the page following.

2. Pet. 1. 10.

Give all diligence to make your calling and election sure: for if ye do these things ye shall never fall.

Printed for *Leonard Greene*.
1608.

The Contents of the booke.

How farre a Reprobate may goin Christian Religion.

The estate of a true Christian in this life: which also sheweth how farre the elect beeing called, go beyond all reprobates in Christianitie.

A Dialogue to the same purpose, gathered out of the sauourie writings of Master Tindall and Bradford.

How a Reprobate may performe all the religion of the Church of Rome.

The conflicts betweene Sathan and a Christian.

How the word of God is to be applied aright vnto the conscience.

Consolations for the troubled cõsciences of weake Christians.

A declaration of certaine Spirituall Desertions.

To the right worshipfull and my christian friend *Master Valentine Knightly* Esquire, one of her Maiesties *Iustices of Peace in* Northampton-shire.

SIR, I pray you consider with me an especiall point of Gods word carefully to be waied: it is this. *Many professors of Christ, in the day of grace, perswade themselues that they are in the estate of grace, and so the true Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselues to be in the estate of damnation remedilesse.* A dolefull case, yet a most resolute truth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securi-

* Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Luk. 13. 25.

A caueat to all Protestants of what estate or condition soeuer.

tie and deadnesse of heart, by which it comes to passe that they thinke it enough to make a common protestation of the faith; not once in all their life times, examining themselues whether they be in the estate of grace before the eternal God or not. [a] And indeede it is a grace peculiar to the man Elect to trie himselfe whether he be in the estate of grace or not.

[a] 2. Cor. 13. 5. Psa. 119. 59

The further opening of the truth of this point, as also the danger of it, I haue enterprised in this treatise: which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship, you haue shewed to me. Accept of it I pray you and vse it for your edification.

[b] Act. 20. 32. b Thus I commend you to God, and to the word of his grace,

that

that is able to build you vp further and giue you an inheritance among them which are sanctified. From *Cambridge* this 24. of Nouember. 1589.

Your Worships to command,

William Perkins.

To the Christian Reader.

GOod Reader, it is a thing to be considered, that a man may seeme both vnto himselfe and to the Church of God to be a true professour of the Gospell, and yet indeede be none. All professors that are of this sort, are excellently described, Luk. 8. 13. in these words: And they which are vpon the stony ground are they, which when they shall heare, receiue the word with ioy: but hauing no roote, beleeue for a time, and in the time of temptation goe away: where are to be noted three things: first, their faith, in that they are said to beleeue for a season. Secondly, the frames of their faith, in that they are said to receiue the word preached with

ioy

ioy. Thirdly, their vnsoundnesse, in that they are compared to stonie ground, and in the time of temptation go away.

Concerning their faith, whereas the spirit of God saith, that they do beleeue, these things are to be considered. First, that they haue the knowledge of the word of God. Secondly, that they both can and doe giue assent vnto the word of God, that it is most true. Thirdly, in more speciall manner they giue assent vnto the couenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a generall and confused manner, that God will verifie the same couenant in the members of his Church. This is all their faith; which indeed proceedeth from the holy Ghost, but yet it is not sufficient to make them sound professors. For albeit they doe generally be-

leeue Gods promises, yet herein they deceiue themselues, that they neuer apply and appropriate the same promises to their owne soules. An example of this faith we haue, Iohn 2. vers. 24. where it is said: that when our Sauiour Christ came to Ierusalem at the Feast of Easter, many beleeued in his name, and yet he would not commit himselfe vnto them, because hee knew them all, and what was in them.

To come to the second thing, those professours which are indewed with thus much grace, as to beleeue in Christ in a confused manner: goe yet further: for this their faith though it be not sufficient to saluation, yet it sheweth it selfe by certaine fruites which it bringeth foorth: for as a tree, or a braunch of a tree that hath

hath no deepe rooting, but either is couered with a few moulds, or elſe lyeth in the water, at the ſeaſon of the yeare bringeth foorth leaues and bloſſomes, and ſome fruit too, and that for one or two, or moe yeares; ſo one that is an hearer of the word, may receiue the word; and the word as ſeed, by this generall faith may be ſomewhat rooted in his heart, and ſetled for a ſeaſon, and may bring foorth ſome fruites in his life peraduenture very faire in his owne and other mens eyes: yet indeed neither ſound nor laſting, nor ſubſtantiall. What theſe fruites are, it may be gathered foorth of theſe wordes, where it is ſaid, That they receiued the word with ioy, when they heare it; for here may bee gathered: Firſt, that they doe willingly ſubiect themſelues to the miniſterie of the worde.

Se-

Secondly, that they are as forward as any, and as ioyfull in frequenting sermons. Thirdly, that they reuerence the Ministers whom they so ioyfully heare. Lastly, they condemn them of impietie, which will not be hearers, or be negligent hearers of the word.

Now, of these and such like fruites, this may be added: though they are not sound, yet they are voide of that grosse kind of hypocrisie. For the minds of those professours are in part enlightned, and their hearts are indued with such a faith, as may bring foorth these fruites for a time: and therefore herein they dissemble not that faith which they haue not: but rather shew that which they haue. Adde hereunto, that a man being in this estate, may deceiue himselfe and the most godly in the world, which haue the greatest gifts of discer-

Marke, that there is a true faith, wrought by the holy Ghost, very like sauing faith, yet not sauing faith,

discerning, how they and their brethren stand before the Lord: like as the figge tree with greene leaues deceiued our Sauiour Christ as he was man: for when in his hunger he came vnto it to haue had some fruite, he found none.

If this be so, it may be then required, how these vnsound professors differ from true professors. I answer, in this they differ, that they haue not sound hearts to cleaue vnto Christ Iesus for euer. Which appeareth in that they are compared to stonie ground. Now stonie grounds mingled with some earth, are commonly hotte, and therefore haue as it were some alacritie and hastinesse in them, and the corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the corne to bee rooted deepely beneath, and therefore when Sum-

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mer commeth the blade of the corne withereth with roote and all. So it is with these professours: they haue in their hearts some good motions of the holy Ghost, to that which is good: they haue a kinde of zeale to Gods word, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But these good motions and graces are not lasting, but like the flame and flashing of straw and stubble: neither are they sufficient to saluation.

With the true professours it is farre otherwise. for they haue vpright and honest hearts before the Lord, *Luk.* 18. 15. And they haue faith which worketh by loue. Galat. 5. 6. *And that Christian man which loueth God, whatsoeuer shall befall, yea though it were a thousand deathes, yet his heart can neuer be seuered from*

the

the Lord and from his Saviour Christ: as the spouse speaketh vnto Christ of her own loue, Cap. 8. 6. Set me as a seale on thy heart, as a signet vpon thy arme: for loue is as strong as death: iealousie is as cruell as the graue; the coales thereof are fierie coales & a vehement flame. Much water can not quench loue, neither can the floods drown it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

Wherefore (good Reader) seeing there is such a similitude and affinitie betweene the temporarie professour of the Gospell, and the true professour of the same: it is the dutie of euery Christian to trie and examine himselfe whether he be in the faith or not. 2. Cor. 13. verse 5. And whereas it is an hard thing for a man to search out his owne

heart,

heart, we are to pray vnto God that he would giue vs his Spirit to discerne betweene that which is good and euill in vs. Now when a man hath found out the estate of his heart by searching it, he is further to obserue and keepe it with all diligence, Prou. 4. 23. that when the houre of death, or the day of triall shall come, he may stand sure and not be deceiued of his hope.

And for the purpose, I haue described the most of these small treatises which follow, to minister vnto thee some helpe in this examining and obseruing of thine owne heart. Read them, and accept of them, and by the blessing of God they shall not be vnprofitable vnto thee. And if they shall any whit helpe thee, helpe me also with thy prayers. 1595.

FINIS.

CERTAINE propositiõs declaring *how farre a man* may go in the profession of the *Gospell, and yet be a wicked* man or a Repro*bate.*

I.

A Reprobate hath in his minde a certaine [a] knowledge of God, of common equity among men, of the difference of good from badde: and that is partly from nature, partly from the contemplation of Gods creatures, in which the wisedome, the power, the loue, the mercie, the maiestie of God is perceiued.

[a] Rom. 1. 21. Psal. 19. 1, 3.

II.

This knowledge is onely generall,

nerall and imperfect, much like the ruines of a princes pallace: it is not sufficient to direct him in doing of a good worke. For example, he knoweth that there is a God, and this God must be worshipped: come to particulars, who God is? what a one he is? how he must be worshipped? Here his knowledge faileth him, and he is altogether vncertaine what to do to please God.

III.

By reason of this knowledge the Reprobate doth giue consent, and in his heart subscribeth to the equitie of Gods lawe: as may appeare by the saying of Medea: *Video meliora, proboq; deteriora sequor.* That is, I know what is best to be done, and like it; yet I do the worst. This approbation in the Reprobate cometh from constraint, & is ioyned

ned with a disliking of the lawe: in the elect beeing called, the[b] approbation of the law, proceedeth from a willing and readie mind, and is ioyned with loue and liking.

[b] Rom. 17.

IV.

And by reason of this light of nature, a meere naturall man, and a reprobate may be subiect to some temptations: for example, he may be tempted of the deuill, and of his owne corrupt flesh, to beleeue that there is no God at al. As Ouid saith of himselfe, *Eleg.* 3. 8. *Sollicitor nullos esse putare Deos*: I am often tempted to thinke there is no God.

V

The Reprobate for all this knowledge, in his heart may be an Atheist, as Dauid saith, [c] *The foole hath said in his heart, there is no God.* And a man may now a daies

[c] Psal. 14. 1. Rom. 3. 10. 11.

a daies finde houses and townes full of such fooles: Nay, this glimmering light of nature, except it be preserued with good bringing vp, with diligent instruction, and with good company, it will be so darkened, that a man shall know very little, and leade a life like a very beast: as experience telleth, and Dauid knew very well, who saith, [a] *Man is in honour, and vnderstandeth not: he is like to beasts that perish.*

a Psal. 49. 20.

VI.

Wherefore, this knowledge which the Reprobate receiueth from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before God's [b] iudgement seate, it cutteth off all excuse, which he might alleadge, why he should not be con-

b Act. 14. 17. Rom. 1. 21.

condemned.

VII.

e Beside this nacturall knowledge, the reprobate may bee made partaker of the *preaching of the word, and be illuminated* by the holy Ghost, and so may come to the knowledge of the revealed will of God in his word.

e Heb. 6. 4. 2. Pet. 2. 23.

VIII.

Thus when they heare the preaching of the word; God profereth salvation to them, & calleth them: d yet this calling is not so effectuall in them as it is in the elect children of God. For the reprobate, when he is called he liketh himselfe in is owne blindnes, and therefore neither will he, & if he would, yet could he not answer, and be obedient to the calling of God. The elect being called, with speede hee answe-

d Mat. 22. 14. Luk. 13. 24. Pro. 1. 24. Ioh. 9. 41. Luk. 14. 6.

answereth, and commeth to the Lord, and his heart beeing readie, giueth a strong and a loud *eccho* to the voice of the Lord. This eccho we see in Dauids heart: [a] *When* (saith he) *thou saydst, seeke ye my face: mine heart answered vnto thee; O Lord, I will seeke thy face.* And God himselfe speaketh the same of his children, Zach. 13. 9. *They shall call on my name, and I will heare them: I will say, it is my people,* (now marke the *eccho*) *and they shall say, the Lord is my God.*

[a] Psa. 27. 8.

IX.

After that he hath an vnderstanding of Gods word, [b] hee may *acknowledge the* truth of it, *and confesse it*: and if neede require, be a *defender of it*: As Iudas was, and Iulian *the Apostata*.

[b] Ac. 10. 26. Act. 1. 16, 17.

X.

The reprobate may haue a fee-

feeling of his sinnes, and so acknowledge them, and the punishment due vnto them: as Saul did; who said, *I haue sinned: come againe my sonne Dauid: for I will doe thee no harme, because my soule was precious in thy eies this daie: Behold I haue done foolishly, and haue erred exceedingly.* Thus did Cain, [d] when he said, *my punishment is greater then I can beare.* [e] Galerius Maximinus, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number of wormes continually craweled foorth of his bodie, and such a poisoning stincke came from him, that no man could abide him: seeing thus plagued with the hand of God, he began to perceiue his wickednes in persecuting Christians, and hee confessed his sinnes to

[c] 1. Sam. 26. 21.

[d] Gen. 4. 13.

[e] Euſ. l. 8. c. 17, 18.

the

the true God: and assembling the chiefe rulers about him, he commanded that all within his dominions should cease to trouble Christians, and in all hast he made a lawe for the peace and libertie, and the publike meetings of Christians.

XI.

The Reprobate hath oftentimes feare and terror of conscience; but this is onely, because he considereth the wrath and vengeance of God, which is most terrible. When Paul preached before Felix, and by the maiestie of Gods spirit did as it were thunder from heauen against his sinnes, doubtlesse, he made his heart to ake, and euery ioynt of him to tremble. a Ecebolius a philosopher of Constantinople in the daies of Constantius, professed Christian religion, and

a Socrat. l. 3. c. 11.

went

went beyond all other in zeale for the same religion: yet afterward vnder Iulian, he fell from that religion vnto Gentilisme. But after Iulians death, making meanes to be receiued into the Church againe, ouerwhelmed with horror of his owne conscience for his wicked reuolting, he cast himselfe downe on the ground before the dores of the Church, crying aloud, *Calcate me salem insipidum*, trample on me vnsauory salt. And the deuill beleeueth the word of God, and at his owne damnation he trembleth. These seruile feares, though they harden the heart of the reprobate, as heate doth the yron, after it hath beene in the furnace: yet these feares in the children of God, * are very good preparations, to make them fit to receiue grace: like as wee

* Act. 2. 37. Rom. 8. 15.

see

see the needle which soweth not the cloath, yet maketh a passage and entrance for the threed which serueth for this vse, to sow cloth together.

XII.

A reprobate before he commit a sin, is often vexed within himselfe, and feareth to commit it: not because he hateth & disliketh the sin for it selfe, but because he cannot abide the punishment due vnto the sinne. [p] When the daughter of Herodias dãced before Herod, & pleased him: that he might do her a pleasure, he bad her aske what she would: she asked John Baptists head in a platter: Herod did graunt her request, but yet he had a grudging in heart, and he was sore grieued at it. [q] In like manner, Pilate was very much troubled inwardly, before

p Mar. 6. 20 26.

q Mat. 27. 19. 24.

fore he condemned our Sauiour Christ.

XIII.

After he had committed a sinne, he [a] *sorroweth and repenteth*: yet this repentance hath two wants in it. First, he doeth not detest his sinne, and his former conuersation when hee repenteth: he doth bewaile the losse of many things which hee once enioyed: he crieth out thorough very anguish, & thorough the perplexities which God in his iudgement laieth on him: yet for his life, he is notable to leaue his filthie sin: and if he might be deliuered, he would sinne as before. [b] Esau wept before his father with great yelling and crying, but after he was gone from his fathers presence he hated his brother, who had got his blessing, and in contempt of his fa-

[a] Mat. 27. 3. Heb. 12. 17.

[b] Gen 27. 38. & 27. 41. and 28. 9.

ther, chose him a wife against his liking. Pharaoh, as oft as the Lord laid any calamitie on him,
a Exod. 8. 8. a he euermore desired to be deliuered from it, yet afterward alwaies he returned to his old by-as againe. Felix trembled before Paul: for all that, he could not leaue his couetousnes, but euen then he sought for a bribe. Secondly, the reprobate, when he repenteth, he cannot come vnto God, and seeke vnto him: hee hath no power, no not so much
Mat. 7. 7. as once to desire to giue one little fob for the remission of his sinnes: if he would giue all the world, he cannot so much as giue one rappe at Gods mercie gate, that he may open to him. He is very like a man vpon a racke, who crieth & roreth out for very paine, yet cannot desire his tormentor to ease him

of

of his paine. [b] Cain would haue beene voide of his trembling, but hee could not aske pardon of his sinne from his heart: neither could Saul, or Iudas, or now can the deuill.

[b] Gen 4.4.

1.Sam.31.4. Math.27.4.

XIV.

The Reprobate may humble himselfe for some sinnes which he hath committed, and may declare this by fasting and teares. When Elias reproued Ahab for his Idolatrie, and threatned him from the Lord, it is saide, that when hee had heard these words, [c] *hee rent his cloathes, and put sackcloath vpon him, and fasted, and went softly in token of mourning: and this* humiliation stayed Gods wrath for a time.

[c] 1.Reg.21. 27.28.

XV.

Hee may confesse his sinnes, euen his particular sinnes be-

fore men: but this is onely then, when his soule is tormented for them, and can finde no ease. For then he sticketh not to vtter his secret filthines to the hearing of all men, & to the open shaming of himselfe. When God smote al that was in the fieldes of *Egypt* with haile, then Pharao sent, and called for Moses and Aaron, and said vnto them: [a] *I haue now sinned, the Lord is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there bee no more mightie thunders, &c.* So Iudas, when he saw that Christ was condemned, & felt an hell in his conscience, brake out and said, *I haue sinned in betraying the innocent blood.* And the experience of these daies giueth fearefull examples for the proofe of this point.

[a] Exod. 9. 27. Num. 22. 2.

XVI.

XVI.

He hath often a desire to be like the children of God in happinesse, and to be saued: not because he hath any loue to the kingdome of God, but because he is afraid of hell. As Balaam ouerpressed with feare of Gods iudgement, prayed thus: [a] *Oh that my soule might die the death of the righteous, and that my last end might be like his.* [a] Num. 23. 10.

XVII.

The wicked in their distresse may pray to God, & God may heare their prayers, and graunt them their request, [b] as the Israelites, wickedly murmuring against God, desired flesh in the wildernesse: God heard their crie, and rained Quailes among them. But God heareth the wicked after one sort, and them that feare him after ano- [b] Num. 18, 18

ther: them that feare, he graunteth their requests of loue and mercie: to the other of indignation & anger. [a] As may appeare in the Israelites, who when they were in eating of their Quailes, and the meate was within their teeth, God in his anger stroke them with a sore plague. And (which is more straunge then this) God hath performed that which he hath promised to the vnbeleeuers, though they refused to aske it at his hands, euen then when they were particularly commanded: [b] of this thing wee haue a worthy example in king Ahas, who vtterly refused to haue a signe of his deliuerance, and the confusion of his enemies, when God offered it to him, and yet the Lord deliuered him. XVIII.

[a] Nu. 11. 33. Psal. 78. 31.

[b] Esa. 7. 12.

The reprobate may yet goe fur-

further in the profession of religion, and may seeme for a time to be planted in the Church: for he doth beleeue the promises of God made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the Elect and the Reprobate differ. The 1
Reprobate [1] *generally in confused manner*, beleeueth that Christ is a Sauiour of some men: and hee neither can, nor desireth to come to the particular applying of Christ. The elect beleeueth, that Christ is a Sauiour of him particularly. The reprobates faith 2
may perish in this life, but the faith of the elect cannot. The 3
Reprobate may bee perswaded of the mercie and goodnesse of God towards him for the present time in which he feeleth it; the elect is not onely perswaded of the mercies he present-

[1] Luk. 8. 13.

ly enioyeth, but also hee is perswaded of his eternall election before the foundation of the world, and of his euerlasting life, which yet he doth not enioy: Yea, [c] *if God would confound him, and he saw nothing but present death*, and hell fire, yet such is his nature, that still he would beleeue; for faith and hope are not grounded vpon sense and feeling; but are the euidence of those things which were neuer yet seene or felt. The life of the faithfull is hidde in Christ, as the sappe in the roote of the tree: their life is not in sense and feeling, but in hoping and beleeuing: which oftentimes are contrarie to mans sense and feeling.

[c] Iob. 13. 15.

XIX.

After that he hath receiued a generall, and a temporall faith in

in Gods heauenly word, and his most mercifull promises of euerlasting life contained therein, by the power of the spirit of God, [a] *he commeth to haue a tast in his heart* of the sweetenesse of Gods mercies, and a reioycing, in consideration of the *election*, *adoption*, & *sanctification* of Gods children. But what is this tast? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet, & pleasant, and daintie meates: At this banquet, such as are the bidden guestes, they must be set down, they see the meates, they taste them, they chawe them in their mouthes, they digest them, they are nourished, fedde, and strengthened by them: they which are not bidden to this feast, may see the meates, handle them,

[a] Heb. 6. 4. Mat. 13. 20.

them, and taſte of them, to feele how good they are: but they muſt not eate and feed of them. The firſt reſemble the elect, which truly eate, digeſt, and are nouriſhed by Chriſt vnto euerlaſting life, becauſe they haue great aboundance of the vitall heate of Gods holy ſpirit in thē, and doe feele ſenſibly his grace and vertue in them to ſtrengthen them and guide them. The ſecond ſort truly reſemble the reprobates; which neuer in truth enioy Chriſt, or any of his benefits appertaining to ſaluation: but onely ſee them, and haue in their hearts a vaniſhing, but no certaine or ſound feeling of thē; ſo that they may be chaunged, and ſtrengthened, and guided thereby. To vſe another ſimilitude. The Reprobates haue no more feeling and enioying

of

of Christ and his benefites, then those men haue of the Sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. [a] Contrariwise, the Elect, they haue the *day-starre*, euen the Sonne of righteousnesse, Iesus Christ, *rising in their hearts*; the *day springing from an high doth visite them, the glorie of God doth rise vpon them:* they haue their eyes *annoynted with the ayntment of the spirit, which is the true eye-salue*, and do plainely behold this sonne of righteousnes; they enioy his presence, they effectually feele his comfortable heate to quicken and reuiue them.

[a] 2. Pet. 1. 14. 1. Ioh. 2. 8. Luk. 1. 72. Esa. 60. 1. 20.

XX.

From this sense and taste of Gods grace proceede many fruites: as first generally, he may

may doe outwardly all things which true Christians doe, and he may leade such a life here in this world, that although he can not attaine to saluation, yet his pains in hell shal be lesse: which appeareth, in that our Saiour Christ saith: [h] it shal be easier for Tyrus and Sydon, for Sodom & Gomorrha, then for Capernaum, and other cities vnto which he came, in the day of iudgement.

[h] Mat. 11. 20 21, 22. 23.

XXI.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is onely becauſe God bestoweth benefites and prosperitie vpon him. As appeareth in Saul, [i] who loued God for his aduancement to the kingdome: and here is a difference betweene the Elect and Reprobate: the Elect loue

[i] 1. Sam. 10.

loue God, as children their fathers: but reprobates, as hirelings their masters, whom they affect not so much for themselues, as for their wages.

XXII.

Also, a reprobate hath often a reioycing in doing those things which appertaine to the seruice of God, as preaching and prayer. [k] Herod heard Iohn Baptist preach *gladly*: [l] and the second kind of noughty ground receiueth the word preached *with ioy*.

[k] *Mar.6.20*
[l] *Mat.13.20*

XXIII.

A reprobate often desireth them, whom he thinketh to be the children of God, to pray for him. [m] As Pharao desired Aaron and Moses to pray to God for him. [n] So did Simon Magus desire Peter to pray that none of the thinges which hee had

[m] *Exod.9.27*
[n] *Act.8.24.*

had ſpoken againſt him, ſhould come to paſſe. But yet they can
o Rom.8. 16.26. not pray themſelues, o becauſe they want the ſpirit of Chriſt.

XXIIII.

Hee may ſhewe liking to Gods Miniſters, he may reuerence them, and feare to diſ-
p Act.8.13. pleaſe them. p Thus Simon Magus, who at Philips preaching, *beleeued*, *wondered* at his miracles, and kept *company* with
q Mar.6.20 him. q And *Herod* is ſaid to *feare* Iohn, knowing that he was a iuſt man and holy: alſo he gaue reuerence to him. *Antonius* the Emperour, called Pius, though he was no Chriſtian,
r Euſeb.l.4. r yet in a generall *Parliament* held at Epheſus, he made an act in the behalfe of Chriſtians: that if any man ſhould trouble or accuſe a Chriſtian, for beeing a Chriſtian: the partie accuſed

cused should goe free though he were found to be a Christian, and the accuser should be punished. [f] And Plinius Secundus, gouernour of Spaine vnder Traianus the *Emperour*, when he saw an innumerable companie of Christians to be executed; beeing mooued with compassion, he wrote in their behalfe, beeing no Christian, vnto Traianus to spare them, that could be charged with no crime: and his letter is yet extant.

[f] Plin. l. 10. epist. 97.

XXV.

He may be zealous in the religion which he professeth, and fall from that profession, as the Galatians did, [t] who after that they had *receiued Paul as an angel*, and would *haue plucked out their eies* to haue done him good: yet they fell from the doctrine which he had taught them,

[t] Gal. 4, 16.

to

to iuſtification by the workes of the law, which flat ouerthroweth iuſtification by faith alone.

a King.10. 16. [a] The ſame appeareth in Iehu, who was very zealous for Gods cauſe, and for the defacing of idolatrie, and thereupon God bleſſed him in his children: yet neuertheleſſe he was a wicked

b and 30.31. man, [b] *and followed the vile ſinnes of* Ieroboam *his father.*

XXVI.

c 2.Pet.2. 20. Hoſe.6.4. 1.Sam.9.21. [c] After that he hath ſinned, he doth *in many things* in which he is faultie, amend and reforme his life, and doth profeſſe great holineſſe outwardly. Herod, he did many things which Iohn Baptiſt in preaching mooued him vnto: Saul, when he was to be choſen king, profeſſed great humilitie. They may repreſſe their vices and corruptions, and ſo moderate thēſelues that they breake

breake not out [z] as did Haman; of whom it is written: that when he was full of indignatiō against Mordecai, yet he refrained himselfe. And herein the elect and the reprobate differ: for [a] the elect are somewhat reformed in euery one of their sinnes. But the reprobate, though he be amended in many faults, yet some one fault or other, he can not abide to haue it reformed; and by that, in a vile manner the deuill wholly possesseth him. As Herod, who did many things, yet would not leaue his brothers wife. And no doubt in Iudas most of his sinnes in appearance were mortified: and yet by couetousnesse the deuill possessed him, & held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man

[z] Hest. 5. 9, 10.

[a] 1. Thess. 5. 23.

to

to damnation, Secondly, in infidels liuing honestly, the spirit of God bridleth the force sinne and the corrupt nature that it breake not out, as it doth in many other. But in Christians that are indeede godly, the same spirit not onely represseth the corruption of nature outwardly: but also mortifieth it within at the roote, and regenerateth the whole man into a new creature. Thus then neither the faithfull nor infidels doe effect any thing that is laudable but by the spirit of God: the faithfull by the spirit of regeneration; Infidels, by the same spirit, onely suppressing the outward act of sinne.

XXVII.

Beside this, he may haue the gift of *working miracles*, of casting forth deuils, of healing, and such

such like. [a] And this power of doing strange miracles, shall be vsed as an excuse of some of the reprobates, in the day of iudgement.

[a] Mat.7.22. Mar.9.38.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghost, to discharge the most waighty calling that can be in any commonwealth. And this is meant when God is said, [b] *to giue Saul another heart:* that is, such vertues as were meete for a king.

[b] 1.Sam.10.9

XXIX.

A reprobate may haue the word of GOD much in his mouth, and also may be a preacher of the word, [c] for so *prophecying in Christs name,* shall be vsed as an excuse of reprobates: and we know that among the twelue Apostles, [d] Iudas was a reprobate. And this may be wel

[c] Mat.7.22

[d] Act.1.16,17 Coloss.4. 2.Tim.4.10.

percei-

perceiued in the reſemblance of taſting; which the author to the Hebrewes vſeth. We know, that cookes commonly, which are occupied in preparing of banquets, haue as much feeling and ſeeing of the meat, as any other: and yet there is none that eateth leſſe of it then they: for their ſtomackes are cloyed with the ſmell and taſt of it: So, in like manner it may come to paſſe, that the miniſter which dreſſeth & prouideth the ſpiritual foode, may eate the leaſt of it himſelfe: and ſo, labouring to ſaue others, he may be a reprobate. And it is thought, that ſome of thē which built the arke, were not ſaued in the arke, but periſhed in the flood. XXX.

When as a reprobate profeſſeth thus much of the Goſpell, though indeed he be a goat: yet he

is taken for one of GODS
eep: he is kept in the same pa-
ures, and is folded in the same
old with them. [c] He is counted [c] 1oh.2.23. 24.25.
Christian of the children of
God, & so he taketh himselfe to
e; no doubt because through
he dulnesse of his heart, he can
not trie and examine himselfe,
nd therefore truly can not dis-
cerne of his estate, whether he
be in Christ or not: and it may
be thought, that Sathan is ready
with some false perswasion to
deceiue him. For this is his pro-
pertie, that vpon whome God
threatneth death, there Satan is
bold to pronounce life and sal-
uation: as on the contrary, to
those, to whom God pronoun-
ceth loue and mercie, to those (I
say) he threatneth displeasure &
damnation, such malice hath he
against Gods children.

And

XXXI.

And hereby it commeth to passe, that an * hypocrite may be in the visible Church, and obey it in the word & discipline, and so be taken for a true member of Christ: when as a man indeed regenerate may be excommunicate, and end his life before he be receiued again: for this is the end of excommunication, [a] that *the flesh*, that is, the part vnregenerate, *may be destroyed: and the spirit*, that is, the part regenerate, *may be kept aliue in the day of the Lord*. Now the man in whom is spirit and flesh, [b] must needes be the child of God, because this argueth that he hath the sanctifying spirit of Christ. Again, Paul when he biddeth the Corinthians to comfort the incestuous man, [c] *least through the sleight of Satan he*

* The elect may be of the Catholike church, and not of the visible; and the reprobate may be of the visible, and not of the catholike.

a 1. Cor. 5. 5.

b Rom. 8. 9. 11.

c 2. Cor. 2. 7 11.

should be ouerwhelmed of ouer
much heauines, giueth men to
understand, that he might haue
ended his life in great extremity
of sorrow, before he had beene
visibly receiued into the Church
againe.

XXXII.

Though God will neuer a-
dopt any reprobate, yet by the
adoption of the Elect, they may
receiue profite. For they find the
blessing of God so be on them,
by reason that they dwell toge-
ther, and haue societie with the
children of God. [d] For Noahs
sake euery one in his familie is
saued in the floode. For Lots
cause the men of Zoar are pre-
serued from the fire. And God
would haue spared Sodome, if
there had beene but tenne good
men in it. For Rahabs cause, her
familie and kinred are at liberty

[d] Gen. 7. 1. Gen. 19. 21. and 18. 32. and 39. 3.

in

in Ierico. When Ioseph was in Putiphars house, all things prospered. [c] For Samuels cause the Israelites were deliuered from the Philistims: [d] And for Pauls cause they which were with him in the shippe, were preserued. And againe, a reprobate by meanes of the faith of either of his parents may be within gods couenant, and so may be made partaker of Baptisme, one of the seales of the couenant. For so God made his couenant with Abraham, [e] that hee would not be onely his God, but also the God of his seede after him: [f] which Paul expoundeth not of a fewe, but of all nations. Also hee saith manifestly, that those children, either of whose parents are beleeuers, [g] *are holy*: which *holines* is not inherent in their persons, but only outwardly it is a spi-

[c] 1. Sam. 7. 13.
[d] Act. 27. 24.
[e] Gen. 17. 7. 10.
[f] Gal. 3. 8.
[g] 1. Cor. 7. 14. Rom. 11. 16.

spirituall prerogatiue graunted them of God, in that he vouchsafeth them to bee in his couenant: whereby they are distinguished from the wicked and prophane men of the world.

XXXIII.

Besides this, reprobates haue some prerogatiues of God: as that he is *patient towards them*: that before he wil destroy them, he vseth many meanes to winne them; that they commonly spend all the daies of their liues in prosperitie: in so much, that it is saide of them in the Psalmes *that they goe in continuall prosperitie vnto their death, and yeelde not away as the children of God doe.* But after a certaine time GOD in his last iudgement hardeneth their hearts, blindeth the eies of their mindes, hee maketh their heades giddie

a Rom. 9. 22. & 2. 4. 5. Gen. 6. 3.

b Psa. 73. 12.

c 2. Pet. 3. 22. 1. Tim. 1. 4. 2. Th. 2. 6. Esay. 6. 10.

with a spirituall drunkennes, and by the strength of their inward lust, as also by the effectuall operation of Satan, they fall to open infidelitie, and contempt of Gods word, and so run headlong to their own damnation and perish finally. And in this they are like to haukes, which so long as they liue are cearied on the hands of noble men: but when they are dead, they are cast on the dunghill. [d] Iulian the Apostata was first a man learned and eloquent, and professed the religion of Christ, but afterward he fell and wrote a booke against the religion of Christ, answered by Cyril: and on a time, in a battell against the Persians, was thrust into the bowels with a dart, no man then knewe how, which dart he pulled out with his owne hand, and presently blood

[d] Theod. l. 3. Hist. c. 25. Iacob. Bergo. Chron.

blood followed, which as it gushed out, he tooke it in his hand, and flung it into the aire, saying, *Vicisti Galilæe, vicisti.* O thou Galilean (meaning Christ) thou art the conquerour: thus he ended his daies in blaspheming Christ whom he had professed.

The reason of this apostasie is euident. [b] Seede, that is not deepely rooted in the earth, at the beginning of the yeare, springeth vp; it is greene, and bringeth forth leaues and flowers, (and it may be) some kind of fruit too: when the heat of summer commeth, it parcheth the earth, and the corne wanting deepe rooting, and therefore wanting moisture, withereth away. Gods word is like seed; which that it may bring foorth fruite vnto euerlasting life, it must bee first receiued of the

[b] Mat. 13. 28

ground: secondly, it must bee rooted: the receiuing of it, is when the mind vnderstandeth it, and remembreth it: the rooting of it, is when being beleeued it pierceth to the heart, and taketh hold of the affections: This rooting is of two sorts: the first is, when the word rooteth, but not deepe enough, as when the word is receiued into the mind, and into the heart, by the ioy of the heart, but not with the residue of the affections. The second, is a deepe and a liuely rooting of the word, when the word is receiued into the mind, and into the heart by the will & all the affections of the hart. The 1. kind of rooting of the word, befalleth to a reprobat, who *vnderstandeth and reioyceth* in the promises of saluatiō, yet he doth not put any confidence in them:

he

he cannot rest in them, he doth not reioice that his name is writen in the booke of life, he doth not work out his saluation with feare and trembling. In a word, his heart is in part softned to reioyce at the preaching of the word of God: * yet *his heart is not opened*, as Lydias was; nor *enlarged* (as Dauid saith) to embrace the truth: but the elect, he receiueth the word, not only into his minde, least it should bee only an imaginatiō, but also it is deeply rooted in his heart. For,

* Act. 16. 15 Psal. 119. 32.

1 In sure confidence he resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 22.

2 He hopeth and longeth to see the accomplishment of it. 1. Thes. 1. 10.

3 He hartily loueth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

4 He reioyceth in it, & therfore doth meditate on it continually, Luk. 10.20. Rom. 5.2.

5 He hateth all doctrines which are against it.

6 He is grieued when hee doth any thing that may hinder the accomplishment of it. Mat. 26.75.

7 Hee vseth the meanes to come to saluation, but with feare and trembling, Phil. 2. 12.

8 He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe that the reprobate falleth away from faith in the day of triall and temptation, but the elect cannot be changed.

XXXIV.

XXXIV.

Thus it appeareth how farre a reprobate may proceede in religion: the consideration of this point I direct vnto two sorts of men; Carnall gospellers, and Papists. Carnall gospellers are such among vs, as knowe the word, but obey it not; or such, as bearing a profession neither know it nor obey it. And the best of these come short of reprobates in two points. 1. In faith, they come short of the deuill most of them. The deuill *beleeueth and trembleth:* but they contrariwise liuing in their sinnes, *beleeue and hope.* How comes this to passe? The deuill knoweth the Gospel and the points of it: and withall he beleeueth the terrible threatnings of the lawe: and therefore trembleth. Drowsie protestants beleeue the gospell as the deuill

doth; though hee conceiue the points of it better then they doe, as for the law & the threatnings therof, they do not beleeue thē: and that makes them euen when they liue in their sinnes to hope & presume of mercie. Therefore the deuil beleeues more of gods word then they doe. Secondly, they come short of wicked men in outward obedięce. The yong man not yet cōuerted to Christ, when he was bidden to keep the commandements of the second table, answered, that *he had kept them from his youth:* & therefore our Sauiour Christ looked vpon him, & *loued him*: although this externall obedience was not sufficient: for Christ telleth him that *one thing is wanting vnto him.* And in another place hee saith, *except your righteousnesse exceede the righteousnes of the Scribes and Pha-*

Mark. 10. 20.

Vers. 21.

Pharasites, you cannot enter into the kingdome of heauen. Nowe the careleſſe Goſpeller is farre from performing this, in ſo much that commonly he makes an open practiſe of ſin one way or other.

The cauſes of their careleſnes are, firſt, a perſwaſion that a man may repent when he will becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, God will put all his wickedneſſe out of his remembrance.* But indeede late repentance is ſeldom true repentance; and it may be iuſtly feared, leaſt that repentance which men when they are dying frame to themſelues, die alſo with them. Secondly, they flatter themſelues, imagining that the beſt man that is, hath ſeuen fals euery day into groſſe ſinnes: where-

as

as the place which they abuse out of the Prouerbs: *The righteous man falleth seuen times in a day and riseth againe*: is rather to be vnderstood of fals in afflictiō, then of fals into actuall sins. Thirdly, they deceiue thēselues, most falsly thinking, small sins, or hidden sins, to be no sinnes: and grossest sinnes in which they liue and lie most daungerously, to be but sinnes of infirmitie.

Pro. 24. 16.

XXXV.

By this which hath been said, the professours of Christian religion are admonished of two things. First, [d] that they vse most painefull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnesse of life: and that their hearts be neuer at rest, till such time as they goe beyond all

[d] Phil. 2. 12. 2. Pet. 2. 17. Rom. 15. 20.

all reprobates in the profession of Christ Iesus. Seest thou how farre a reprobate may go? presse on to the straight gate with maine and might, with all violence lay hold on the kingdome of heauen. Shall Herod feare & reuerence Iohn Baptist, and heare him gladly? and wilt thou neglect the Ministers, and the preaching of the word? shall Pharao confesse his sinne, nay shall Satan beleeue and tremble? and wilt not thou bewaile and lament thy sinnes, and thy wicked conuersation? It behoueth thee to feare and take heed, least wicked men, and the deuill himselfe rise in iudgement and condemne thee. For if thou shalt come short of the duties of a reprobate, and do not goe beyond him in the professió of the gospel, sure it is, thou must looke for

for the reward of a Reprobate.

The second thing is, that the professor of the gospel, [r] diligētly try and examine himself, whether he is in the state of damnatiō, or in the state of grace: whether he yet beare the yoke of Sathan, or is the adopted child of God. Thou wilt say, this needs not, thou professest the Gospell, and are taken for a christian: yet marke and consider, that this often befalleth the reprobates to be esteemed Christians: and they are often so like them, [s] that none but Christ can discerne the sheepe frō the goates, true Christians from apparant christians. Wherfore it behoueth all men that shew thēselues to be christians, to lay aside all pride, and all selfe-loue, & with singlenes of heart to put themselues into the ballance of Gods word,

[r] 1. Cor. 11, 31. Psal. 16. 12. & 119. 59.

[s] Mat. 25. 32. 33.

word, and to make iust triall, whether in them, repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they do, let them praise God: if not, let them with all speed vse the meanes that they may be born anew to the Lord, and may be inwardly guided by his holy spirit, to giue obedience to his will, least in the day of Gods trial, they start aside from him like a broken bow, and fall againe to their first vncleannes.

XXXVI.

To come to the second sort of men, and to conclude: let the most zealous *Papist* that is, trie himselfe and his whole estate with a single heart as in the presence of Gods maiestie, and he shall find that by his whole religion and profession he doth come short of a reprobate, or at

A caueat to them of the religion of the Church of Rome.

the least not goe beyond him in these points before named. The Lord open their eyes that they may see it, *Amen.*

THE ESTATE OF a Christian in this life, which also *sheweth how farre the Elect may* goe beyond the Reprobate *in Christianitie, and* that by many *degrees.*

I

Election. [b] Eph. 1. 4. 5. 6. 7.

THe [a] *Elect* are they whome God of the good pleasure of his will hath decreed in himselfe to choose to eternall life, for the praise of the glorie of his grace. For this cause the *Elect* onely are said to [b] *Apoc. 20. 12.* haue their names written in the booke of life.

II

Vocation.

Whome God electeth, them he

he calleth in the time appointed for the ſame purpoſe. This calling of the elect is nothing elſe but [c] a ſingling and a ſeuering of them out of this vile world, and the cuſtomes thereof, to [d] be *citizens* of the kingdome of heauen, *to be of Gods houſhold*, to [e] *be liuing ſtones* in the ſpiritual temple, which is the Church of god, [f] the companie of predeſtinate to eternall life. And this ſeparation muſt be made before the end of this life. For this is the order which God taketh, he will haue all them to be in the kingdome of grace in this life, that ſhall be in the kingdome of glorie after this life. And the time of their calling is tearmed in Scriptures, [g] *the day of viſitation, the day of ſaluation, the time of grace.*

[c] 2. Theſ. 2. 13. 14.
[d] Eph. 2. 19.
[e] 1. Pet. 2. 5.
[f] Gal. 4. 26.
[g] 2. Cor. 6. 2. Luk. 19. 42.

This

III.

h Col. 2. 7. Ioh. 15. 19. This h severing and chosing of the Elect out of the world, is then performed, when God by his holy spirit inducth them with true saving faith: a wonderfull gift peculiar to the Elect. For the better knowing of it, there is to be considered: first, what faith is: secondly, how God doth worke it in the hearts of the Elect: thirdly, what degrees there be of faith: fourthly, what are the fruites and benefits of faith.

IIII.

What faith is. Faith is a wonderfull grace of God, by which the Elect doe apprehend and applie Christ and all his benefits vnto themselues particularly.

Here first it is to be considered, that the very nature of faith standeth in a certaine power of appre-

apprehending and applying Christ. This is declared by Paul when he saith, [i] *ye are buried with him through baptisme, by whom ye are also risen againe with him by the faith of the power of God, who raised him from the dead.* Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and buriall, and so all other benefits to the beleeuer. Againe, *to beleeue in Christ*, and to [k] receiue or to *lay hold on Christ*, are put one for an other by Saint Iohn: which declareth that there is a special applying of Christ; euen as we see, when a man hath any thing giuen him, he reacheth out his hand, and pulleth it to himselfe, and so makes it his owne. Moreouer, faith is called [l] *the putting on of Christ*: Which can not be vnlesse Christs righteousnesse be

[i] Col. 2. 12.

[k] Ioh. 1. 12.

[l] Rom. 5. 17. Gal. 3. 27.

be specially applied to the heart, as the garment to the backe, when it is put on. Lastly, this may appeare, in that
m Ioh.6.35 faith is called m *the eating and drinking of Christ*: for there is no eating of meate that nourisheth, but first it must be tasted, and chawed in the stomacke, and there digested: lastly, it must be applied to the parts of the bodie that are to be nourished. And Paul praieth for the Ephe-
n Eph.3.17. sians, that Christ may n *dwell in their hearts by faith*: which plainely importeth, this apprehending and applying of Christ.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: First, in that
o Col.2.12. Paul calleth it o *the faith of Gods power*, because the power of GOD is especially seene

in

in the begetting of faith. Secõdly, experience sheweth it to be a wonderfull gift of God: when a man neither seeth, nor feeleth his sins, then to say he beleeues in Gods mercie, it is an easie matter: but when a man shall feele his heart pressed downe with the weight of his sinnes, & the anger of God for them: then to apply Gods free mercie to his owne soule, it is a most hard matter: for then it is the propertie of the cursed nature of man, to blaspheme God, and to despaire of mercie. Iudas who (no doubt) often preached mercie and redemption by Christ in the securitie of his heart; when Gods hand was vpon him, and the Lord made him see the vilenesse of his trecherie; he could not comfort himselfe in Christ, if one would haue giuen him ten

ten thousand worldes, but in a hellish horrour of conscience hanged himselfe desperately, which sheweth what a wonderfull hard thing it is at the same instant when a man is touched for his sinnes, then to applie Gods mercie to himselfe. Yet a true Christian by the power of faith can doe this, as it may appeare in Dauid, ° *In the day of my trouble* (saith he) *I sought the Lord: my sore ran and ceased not in the night: my soule refused comfort: I did thinke vpon God and was troubled: I praied and my spirit was full of anguish:* and he addeth the word *Selah*, a note (very likely) of some wonderfull thing. ᵖ Againe, he being almost in the gulfes of hell, euen then cried to the Lord for help. Iob saith, ᵠ *If God should destroy him, yet he would for all that be-*

° Psa. 77. 2. 3

ᵖ Ps. 103. 1.

ᵠ Iob. 13. 15.

leeue

leeue in him still. Vndoubtedly, strange is the band of faith knitting Christ and his members together, which the anguish of spirit cannot, and the strokes of Gods hand do not vnloose.

V.

This apprehending of Christ is not done by any corporal touching of him, but spiritually *by assurance*, which is, when the Elect are perswaded in their hearts by the holy Ghost, of the forgiuenesse of their owne sins, and of Gods infinite mercie towards them in Iesus Christ. According to that of [r] Paul, *Now we haue receiued, not the spirit of the world, but the spirit which is of God, that wee might know the things which are giuen vs of God.* The things which the spirit of God maketh knowne to the faithfull particularly, are their

[r] 1. Cor. 2. 12

iusti-

iustification, adoption, sanctification, eternal life: & thus when any are perswaded of these things concerning themselues, they do in their hearts distinctly apply, and appropriate Christ and his benefits to themselues.

VI.

How God worketh in the heart.

The manner that God vseth in the begetting of faith is this. First, hee prepareth the heart that it may be capable of faith. Secondly, hee causeth faith by little and little to spring and to breede in the heart. The preparation of the heart is by humbling and fosting of it: and to the doing of this there are foure things requisite. The first of the*Knowledge* is the knowledge of the word of God, both of the law and of the gospel, without the which there can bee no faith: according to that saying of Esaiah: a *By*

a *his*

his knowledge shall my righteous seruant iustifie many. And that of Iohn, [t] *This is eternall life that they know thee to be the onely very God, and whome thou hast sent Iesus Christ.* The [u] onely ordinarie meanes to attaine faith by, is the word preached: which must be heard, remembred, practised, and continually hid in the heart. The least measure of knowledge, without which a man can not haue faith, is the knowledge of Elements, or the fundamentall doctrines of a Christian religion. A fundamentall doctrine is that, which beeing obstinately denied, all religion, and all obtaining of saluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an assent of the heart to the known truth of Gods word. This faith when it is growne vp

[t] Ioh. 17

[u] Iob. 33. 23 Rom. 10. 14.

to some great measure, it is called πληροφορία τῆς συνέσεως, the[y] *full assurance of vnderstanding*, and it is to be seen in the martyrs who maintained Gods truth against the persecutions of the false church, vnto death.

y Col. 2. 2. Rom. 14. 14.

VII.

Although both elect and reprobate may be enlightened to know the word of God: yet the elect in this thing goe farre beyond all reprobates: for it is specially said of them,[a] that God is their *schoole-master*, that *he softeneth* the stonie hearts, and maketh them pliable, that *he draweth* them, that *he openeth their senses, hearts, eares, vnderstandings*: that the holy ghost is their *annoyntment*, and their *eye-salue*, to cleare the eies of their minde, to conceiue the mysterie of Gods word. And the difference of

a Joh. 6. 25. Eze. 11. 19. Esa. 50. 5. Psa. 40. 6. Psa. 119. 18. Apo. 3. 18. Ioh. 2. 27.

of illumination in the is threefold

I. First, the knowledge that the reprobate hath concerning the kingdome of heauen is onely a generall & confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for [a] it is ioyned with a feeling and inward experience of the thing knowne: though indeede the minde of man is able to conceiue more then any Christian heart can feele: and this is to be seene in [b] Paul, who vseth not onely to deliuer the pointes of Gods word in a generall manner, but also setteth them downe specially in his own experience. So that the enlightning of the reprobate may bee compared to the sight of the [c] blind man, who sawe men walking like vnto trees, that is in motion like

[a] Phil. 1. 9.

[b] Gal. 5. 17. cum. Rom. 7. 23. and Rom. 3. cum. Rom. 8. 38.

[c] Mar. 8. 24. 25.

men, but in forme like trees: and the elect are like the same blind man, who afterward sawe men a farre off cleerely.

a 1. Cor. 8. 2. & 14. 23.

II. Secondly, the knowledge of the wicked a puffeth them vp, but the knowledge of the godly humbleth them.

b Psa. 40. 6. 2. Tim. 3. 5. Tit. 1. 16.

III. Lastly, the elect, besides the knowledge of Gods word, haue b a free and franke heart to performe it in their liues & conuersations, which no reprobate can haue: for their illumination is not ioyned with true and sincere obedience. By this it is easie to discerne of the illumination of the Anabaptists, or Familists, and many other, which brag of the spirit.

VIII.

Sight of sin.

The second is the sight of sin arising of the knowledge of the law. To this Ieremie exhorteth

teth the Iewes of his time, saying, [c] *Know thine iniquitie, for thou hast rebelled against the Lord thy God, &c.* The chiefe cause of the sight of sinne is Christ by his holy spirit, [d] *who detecteth the thoughts of many hearts, & iudgeth the world of sinne.* The manner of seeing our sinnes must be, to knowe them particularly: for the vilest wretch in the worlde can generally and confusedly say, *hee is a sinner*: but that the sight of sinne may be effectuall to saluatiō, it must be more speciall and distinct euen in particular sinnes: so that a man may say with Dauid, [e] *My sinnes haue taken such hold on me that I am not able to looke vp: they are more in number, then the haires of mine head: therefore my heart hath failed me.* Againe, a man must not barely see his particular

[c] Jer.3.13.

[d] Lu.2.25. Ioh.16.8.

[e] Psa.40.12.

sinnes, but he must also see the circumstiances of them, as namely the fearefull curses and iudgments of God, which accompanie euery sinne: for the consciences of many tell them of their sinnes in particular, yet they cannot be humbled for them, and leaue them; because they haue not seene that vgly taile of the curse of God, that euery sinne draweth after it.

IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans owne selfe: This was the practise of the children of Israel in affliction; [a] *Let vs trie* (say they) *and search our waies, and turne againe to the Lord.* And Dauid giueth the same counsell to Sauls courtiers: [b] *Tremble and sinne not, examine*

[a] Lam. 3. 40.

[b] Psal. 4. 4.

amine your owne heart on your bedde, and be ſtill. This examination muſt be made by the commaundements of the lawe, but ſpecially by the tenth, which ranſaketh the heart to the very quicke: and was the meanes of Pauls conuerſion. For he beeing a proud Phariſie, [c] this commaundement ſhewed him ſome ſinnes, which otherwiſe he had not knowne, and *it killed him*, that is, it humbled him. If ſo be it, that after examination a man cannot finde out his ſinnes (as noe man ſhall finde out all his ſinnes; for [d] the heart of man is a vaſt gulfe of ſinne, without either bottom or bank, and it hath infinite hidden corruptions in it) then hee muſt in a godly icalouſie, ſuſpect himſelfe of his vnknowne ſinnes. As Dauid did, ſaying,

[c] Rom. 7. 7. 10.

[d] Ier. 17. 9.

a Psal.19.12. [a] *Who can vnderstand his faults? cleanse me from my secret faults.*

b1.Cor.4.4. And as Paul did, [b] *I know nothing by my selfe, yet am I not thereby iustified.* And good reason it is, why men should suspect themselues of those sinnes which as yet they neuer saw in

c Luk.16.15 themselues, [c] *for that which is highly esteemed amongest men, is abhomination in the sight of God:* &

d Iob.4.18. the very [d] *Angels are not cleane in his sight.*

X

3. Sorrow for sinne. The third is a sorrow for sin, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, & of the iust damnation which

e Act.2.37. followeth after sinne. This was in the [e] Iewes after Peters first Sermon: & in Habacuck at the

f Hab.3.16. hearing of Gods iudgements: [f] *When I heard* (saith he) *my bel-*

lie

lie trembled: my lippes ſhooke at thy voice: rottennes entred into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble. This ſorrow is called the [a] ſpirit of bondage to feare: becauſe when the ſpirit hath made a man ſee his ſinnes, he ſeeeth further the curſe of the law, and ſo he findes himſelfe to be in bondage vnder Sathan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten with feare and trembling, through the conſideration of his helliſh damnable eſtate. [a] Rom. 8.15

This ſorrow if it continue and increaſe to ſome great meaſure, hath certaine Symptomes in the bodie, [b] as burning heate, [c] rowling of the intralls, [d] a pining and fainting of the ſolide parts. [b] Iob. 30.30 [c] Lam. 1.20. & 2.11. [d] Pſalm. 32.4

XI.

In the feeling of this sorrow, three things are to be obserued. The first, all men must looke that it be seriously and soundly wrought in their hearts: for look as men vse to breake hard stones into many small peeces and into dust: so must this feeling of Gods anger for sinne bruise the heart of a poore sinner and bring it to nothing. And that this may so be, sorrow is not to be felt for a brunt, but very often before the ende of a mans life. The godly man [a] *from his youth suffereth the terrors of God.* Iacob wrestling with the Angel gets the victorie of him, [b] but yet he is faine to goe halting to his graue, and traile one of his lomes after him continually. [c] The paschall Lambe was neuer eaten without sowre hearbes,

[a] Psa. 88. 15.
[b] Gen. 32. 25
[c] Exo. 12. 8. Zach. 9. 10.

hearbes, to signifie that they which will bee free from the wrath of God by Iesus Christ, must feele continually the smart and bitternes of their owne sins. The second, all men must take heede, least when they are touched for their sinnes, they besnare their owne consciences: for if the sorrow bē somewhat ouersharp, they shall see themselues euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he shall finde it a most hard matter to bee freed from it, without the maruelous power and strength of Christ Iesus, who onely is able for to helpe him and comfort him: yea many when they are once plunged in this distresse, and anguish of soule, shall neuer escape it, as may appeare

peare in Caine, Saul, Achitophel, Iudas, and now of late in Iohn Hoffmeister a Monke, and Latomus, who for the space of certaine daies neuer left crying that hee was damned, because that he had wilfully persecuted the gospell of Christ, and so he ended his life. Therefore most worthie is Pauls counsell for the moderating of this sorrow:
[e] 2. Cor. 2. 6.7. [e] *It is sufficient* (saith he) *vnto the incestuous man that hee was rebuked of many, so that now contrariwise ye ought rather to forgiue him and comfort him, least he should bee swallowed vp of ouermuch heauines*. And further he giueth another reason, which followeth, *least Satan should circumuent vs: for we are not ignorant of his* [f] *enterprises*. And indeed common experience sheweth the same, that when any man
[f] or policies.
is

is most weake, then Sathan most of all bestirreth himself to worke his confusion. The third is, that all men which are humbled haue not like measure of sorrow, but some more, some lesse. Iob felt the hand of God in exceeding great measure, when he cried, b *O that my griefe were well weied, and my miseries were laid together in the ballance, for it would be now heavier then the sand of the sea: therefore my wordes are now swallowed vp, for the arrowes of the Almightie are in me, and the venime thereof doeth drinke vp my spirit, and the terrours of God fight against me.* The same did Ezechias, when on his death-bed he said, c *Hee brake all my bones like a lyon, and like a crane or a swallow, so did I chatter, I did mourne like a doue, &c.* Contrariwise, the theefe vpon

b Iob. 6. 3.

c Esa. 38. 13. 14.

the

the crosse, and Lydia in her conuersion neuer felt any such measure of griefe, for it is said of her
Act. 16. 14. that *God* [k] *opened her heart to bee attentiue to that which Paul spake*, and presently after she intertained Paul and Silas cheerefully in her house, which she could not haue done, if she had been pressed downe with any great measure of sorrow: neither are any to dislike themselues, because they are not so much humbled as they see some others: for *God* in great wisedome giueth to euery one which are to be saued, that which is conuenient for their estate. And it is often seen in a festered sore, that the corruption is let out as wel with the pricking of a small pin, as with the wide lance of a razer.

XII.

4 Good despaire. The fourth thing in true humiliation

miliation is an holy desperation: which is whē a man is wholly out of all hope euer to attaine saluation by any strength or goodnes of his owne: speaking & thinking more vilely of himselfe then any other can do, and heartily acknowledging himselfe to haue deserued not one onely, but euen tenne thousand damnations in hell fire with the deuill and all his angels. This was in Paul, when he said of himselfe, that he was the [n] *chiefe of all sinners.* This was in Daniel, when in the name of the people of Israel he prayed and said, [x] *O Lord, righteousnesse belongeth vnto thee, and to vs open shame, as appeareth this day, &c.* The same was in the prodigall child, who said, [y] *Father, I haue sinned against heauen and against thee, and I am no more worthie to be called thy sonne,*

[n] 1. Tim. 1. 15.

[x] Dan. 9. 7.

[y] Luk. 15. 19

2 Ezr. 9. 6. *sonne.* Lastly, it was in Ezra, who said, *O my God I am confounded, and ashamed to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, and our trespasse is growne vp vnto the heauen.*

XIII.

Sorrow for sin melancholie.

Many are of opinion that this sorrow for sinne is nothing else but a melancholike passion: but in truth the thing is farre otherwise, as may appeare in the example of Dauid: who by all coniectures was least troubled with melancholy, and yet neuer any tasted more deepely of the sorrow and feeling of Gods anger for sinne then he did, as the booke of Psalmes declareth. And if any desire to know the difference, they are to be discerned thus. Sorrow for sinne may be where health, reason, senses,

1. Sam. 16. vers. 12.

memo-

memorie and all are ſound: but melancholike paſſions are where the bodie is vnſound, and the reaſon, ſenſes, memorie dulled and troubled. Secondly, ſorrow for ſinne is not cured by any phyſick, but onely by the ſprinckling of the blood of Ieſus Chriſt: melancholike paſſions are remooued by phyſicke, diet, muſick, and ſuch like. Thirdly, ſorrow for ſinne riſeth of the anger of God, that woundeth and peirceth the conſcience: but melancholike paſſions riſe onely of meere imaginations ſtrongly conceiued in the braine. Laſtly, theſe paſſions are long in breeding, and come by little and little: but the ſorrow for ſinne vſually commeth on a ſodaine as lightening into a houſe. And yet howſoeuer they are differing, it muſt be acknowledged

2

3

4

that

that they may both concurre together: so that the same man which is troubled with melancholie, may feele also the anger of God for sinne.

XIIII.

Thus is appeareth how God maketh the heart fitte to receiue faith, in the next place it is to be considered how the Lord causeth faith to spring and to breed in the humbled heart. For the effecting of this so blessed a worke, God worketh foure things in the heart. First, when a man is seriously humbled vnder the burden of his sinne, the Lord by his spirit makes him lift vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Christ Iesus. After the consideration of Gods mercie in Christ, he comes in the second place

1. Consideration of Gods mercies.

place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of euery drop of his most pretious blood. 2 Feeling of the want of Christ.

Thirdly, the Lord stirreth vp in his heart a vehement desire and longing after Christ and his merits: this desire is compared to [b] thirst: which is not onely the feeling of the drineſſe of the stomacke, but also a vehement appetite after drinke, and Dauid fitly expresseth it when he saith, [c] *I stretched forth my hands vnto thee: my soule desireth after thee as the thirstie land.* 3 Desire. [b] Reu.21.6. Isa.55.1. Luk.1.53. [c] Psal.143.6

Lastly, after this desire he beginnes to pray, not for any worldly benefite, but onely for the pardon and forgiuenesse of his sinnes, crying with the poore Publicane, *O God be mercifull to me a sinner.* Nowe this praier, it is made, not for one day 4 Praier for the pardon of sinne.

onely, but continually from day to day: not with the lippes, but with greater sighes & grones of the heart then that they can be expressed with the tongue. Now after these desires and praiers for Gods mercie, ariseth in the heart a liuely assurance of the forgiuenes of sinne. For God, who can not lie, hath made his promise, [c] *Knocke, & it shall be opened*: and againe, *Before they call I will answer, and while they speake I will heare.* Therefore when an humbled sinner comes crying and knocking at his mercie gate for the forgiuenesse of sinne, either then, or shortly after the Lord worketh in his heart, a liuely assurance thereof. And [d] whereas he thirsted in his heart, beeing scorched with the heate of Gods displeasure beating vpon his conscience, Christ Iesus giueth

A liuely assurance.

c Mat. 7. 7. Esa. 65. 24.

d Reu. 21. 6. Ioh. 4. 14.

giueth him to drinke of the well of the water of life freely: and hauing drunken thereof, he shall neuer be more a thirst, but shall haue in him a fountaine of water springing vp into euerlasting life.

XV.

For the better vnderstanding of this, that God worketh *sauing faith* in the heart of man after this manner; it must be obserued that a sinner is compared [a] to a sicke man oft in the Scriptures. And therefore the curing of a disease fitly resembleth the curing of sinne. A man that hath a disease or sore in his bodie before he can be cured of it, he must see it, feele paine of it, and be in a feare least it bring him into danger of death: after this he shall see himselfe to stand in need of phisicke, and he longeth

[a] Luk. 4. 18. Mat. 9. 11. 12.

geth till he be with the Physitian: when he is once come to him, he desireth him of all loues, to helpe him, and to shew the best skill he can: he will not spare for any cost: then he yeelds himself into the physitians hands, perswading himselfe, that by Gods blessing he both can and will helpe him: after this he comes to his former health againe. On the same maner, euery man is wounded with the deadly wound of sinne at the very heart: & he that would be saued and escape damnation, must see his sinne, be sorrowfull for it, and vtterly despaire of his owne strength to attain saluation thereby; furthermore, he must see himselfe to stand in need of Christ, the good Physitian of his soule, and long after him, and crie vnto him with deepe sighes

and grones for mercie: after this, Christ Iesus will temper a plaister of his own heart blood; which beeing applyed, he shall finde himselfe reuiued, and shall come to a liuely assurance of the forgiuenesse of all his sinnes. So it was in Dauid, when he repented of his adulterie and murther. First, God made him see his sinnes: for he saith, [e] *I know mine iniquities, and my sinnes are before me.* Secondly, he felt Gods anger for his sinnes, [f] *make me* (saith he) *to heare ioy and gladnes, that the bones which thou hast broken may reioyce.* Thirdly, he vtterly despaired of his owne strength, in that he saide, *stablish me with thy free spirit*: signifying thereby, vnlesse the Lord would stay him with his glorious power, he should run headlong

e Psal. 51. 3.

f verse. 8.

verse. 12.

long to his owne confusion. Fourthly, he comes to see himself stand in great need of Gods
h Vers. 1. fauour: h one mercie will not content him: he prayeth for the whole innumerable *multitude of his mercies*, to be bestowed on him, to do away his iniquities. Fifthly, his desire and his prayer for the forgiuenesse of his sinne, are set down in the whole Psalm. And in his prayer he gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, *The sacrifices of*
i Ver. 17. *God are a contrite spirit: i a contrite and broken heart, O God, thou wilt not despise.* Againe, the like appeareth in Dauid, Psal. 32. 3. *When I held my tongue, my bones consumed in my roaring all the day.* 4. *For thy hand was heauie vpon me day and night: my moisture was turned into the drought of summer.*

ner. Sela. 5. I confessed my sinnes unto thee, neither hid I mine iniquities: I said, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the iniquitie of my sinne.

To this purpose is the example of R. Glouer, Martyr, who beeing somewhat troubled at his entrance into prison, testifieth thus of himselfe. *So (saith he) I remained without any further conference of any man by the space of eight daies, till the Bishops comming: in which time I gaue my selfe continually to prayer and meditation of the mercifull promises of God, made to all without exception of persons, that call vpon the name of his deere sonne Iesus Christ. I found in my selfe daily amendment of health of bodie, increase of peace of conscience, and many consolations from God by the helpe of his*

his spirit: and sometimes as it were a taste and glimmering of the life to come: all for his onely sonne Iesus Christs sake.

XVI.

Degrees of faith.

There are diuers degrees and measures of this vnfained faith, according as there be diuers degrees of Christians: some [a] are yet in the wombe, and haue their mother the Church *trauelling of them*: some [b] are *newe borne babes feeding on the milke* of the worde: some are [c] *perfect men in Christ, come to the measure of the age of the fulnesse of Christ.*

a Reu. 12. 2. Gal. 4. 19.

b 1. Cor. 3. 2.

c Eph. 4. 13.

XVII.

The least measure of faith.

The least measure of faith that any Christian can haue, is compare to the [d] *graine of mustard seede*, the least of all seeds: and to *flaxe* [e] that hath fire in it, but so weake that it can neither heate or light, but only maketh a smoake,

d Mat. 17. 20.

e Esay. 43. 2.

a smoake, and is called by the name of a [a] *little faith*: & it may bee thus described, when a man of an humble heart doeth not yet feele the assurance of the forgiuenes of his owne sinnes, and yet hee is perswaded they are pardonable, desiring that they might bee pardoned: and therefore prayeth to God, that he would pardon them, & giue him strength to leaue them.

a Mat. 8. 25.

XVIII.

A little faith may more plainly be knowne by considering of these foure points: first, that it is onely in his heart, who is humbled for sinne: [b] *for the Lord dwelleth with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his

b Esay. 57. 15.

conuersion, and calling to Christ, after which he is to grow from faith to faith. Thirdly this faith though it *be in* the heart, yet it is not so much *felt in* the heart: this was in Dauid at some times, [a] *My God, my God, why hast thou forsaken me*, saith he? The first wordes, *my God, my God*, are speeches of faith: yet the latter, *why hast thou forsaken me*, shewe that then hee had no feeling of Gods mercie. A little faith then is in the heart of man, as in the spring time the fruite is in the bud, which yet appeareth not, but onely hath his nature and substance in the bud. Lastly, the beginnings and seedes of this faith, or at the least, signes and effects thereof, are three.

a Psa. 22. 1.

1. A perswasion that sinne is pardonable.

The first is a perswasion, that a mans owne sinnes are pardonable: this perswasion though it

it be not faith, yet is a good preparation to faith: For the wicked cut themselues off quite from Gods mercie, in that with Cain [a] they say, their sinnes are greater, then they can be forgiuen. The second is a desire of the fauour and mercie of God in Christ, and of the meanes to attaine to that fauour. [b] This desire is a speciall grace of God and it hath the promise of blessednesse; & it must be distinguished from that desire which wicked men haue: who though they desire life eternall, as Balaam did, yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third is prayer for nothing in this world, but onely for the forgiuenesse of their sinnes with great sighes & grones, from the bottome of the

a Gen. 4. 13

2. A desire of reconciliation to God in Christ for sinne.

b Mat. 5. 6. Luk. 1. 52. Ps. 145. 19. Ps 10. 17. & 38. 9. Num. 23. 9.

3. Prayer for pardon.

heart, which they are not able to expresse, as they feele them. Now this heartie praying & desire for the pardon of sinne, can neuer come from the flesh but
e Rom.8.25. onely from the spirit, who e stirreth vp these heauenly motions of longing, desiring, sighing after remission of sinne, and all other graces of God, which hee bestoweth on his children. And where the spirit of Christ dwelleth, there must needes be faith,
f Eph.3.17. for f Christ dwelleth in the hearts of the faithfull by faith.
g Gen.25.2. Therefore as Rebecca, g when shee felt the Twins striue in her wombe, though it pained her, yet shee knewe both that shee had conceiued, & that the children were quicke in her: so they who haue these motions, and holy affections in them before mentioned, may assure themselues

ſelues, that the ſpirit of God dwelleth in them, and conſequently that they haue faith, though a weake faith.

XIX.

Examples of this ſmall faith are euident in the Apoſtles, who though [a] they beleeued that Chriſt was the Sauiour of the world, yet they [b] were ignorant of his death and reſurrection, which are the chiefe meanes of ſaluation. After his reſurrection they were ignorant of his aſcenſion, and of his ſpirituall kingdome, for they dreamed [c] of an earthly kingdome, and at his death they all fledde from him, and Peter fearefully denied him. They beeing in this eſtate are not ſaid to haue no faith, but to be of [d] litle faith. Another example we haue in Dauid, who hauing cõtinued a long ſpace in

[a] Mat.16.
[b] Mat.17.23 Luk.9.45.
[c] Act.1.6.
[d] Mat.8.

his two great sinnes, adulterie & murther, was admonished ther-of by Nathan the Prophet: bee-ing admonished he confessed his sinnes, and straight way Na-than declared vnto him frō the Lord the forgiuenesse of them. Yet afterward Dauid hum-bleth himselfe, as it appeareth in the 51. Psalm, & prayeth most earnestly for the forgiuenesse of those and all other his sinnes, euen as though it had not beene true, that they were forgiuen, as Nathan told him: The reason is, howsoeuer they were remitted before God, yet Dauid at his first repenting of them felt no assurance in his heart of the for-giuenesse of them, onely he had a perswasion, that they might be pardoned. And therefore he vehemently desired and prayed to the Lord, to remitte them, &

to sanctifie him anew. This then being the least measure of faith, it must be remembred, that he who hath not attained to it, hath as yet no sauing faith at all.

XX.

The greatest measure of faith, is *a full perswasion of the mercie of God*. For it is the strength and ripenesse of faith. Rom. 4. 20. 21. *Abraham not weake in faith, but beeing strengthened in the faith, was fully perswaded, that he who had promised was able to doe it*: This full assurance is, whē a man can say with Paul, *I* [a] *am perswaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is* The greatest measure of faith.

a Rom. 8. 38.

in Christ Iesus our Lord. And least any should thinke, this saying is peculiar to Paul, hee [a] testifieth of himselfe that for this cause he was receiued to mercy, that he might be an example to them which after should beleeue in Christ to life eternall: and the whole Church, in the Cantic. vseth the same in effect: saying, [b] *Loue is as strong as death, iealousie is as cruell as the graue, the coales whereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floudes drown it: if a man should giue all the substance of his house for loue, they would contemne it.*

[a] 1. Tim. 1. 16.

[b] Cant. 8. v. 6, 7.

XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God,

and

and before men: and hath had diuers experiences of Gods loue & fauour toward him in Christ. This Paul declareth to the Romanes;[a] in afflictions God *sheds abroad his loue in their heurts by the holy Ghost, which is giuen to them*: but how? by degrees: for from afflictions ariseth *patience*, from *patience* cõmeth *experience*, from *experience*, *hope*, and *hope* neuer maketh ashamed, or disappointeth him of eternall life. This is euident in Dauids practise:[b] *Doubtles, saith he, kindnes and mercie shall follow me all the daies of my life, and I shall liue a long season in the house of the Lord.* Marke this his resolute perswasion: and consider how he came vnto it: namely by experience of Gods fauour at sundrie times, & in sundry maners. For before he set down this resolutiõ, he numbred

a Rom. 5. 4. 5.

b Psa. 23. 6.

bred vp diuers benefits receiued of the Lord: that [b] *he fedde him in greene pastures, and led him by the refreshing waters* of Gods word: that he restoreth him *and leadeth him* in the pathes of righteousnesse: that he strengtheneth him in great dangers, euen of death, and preserueth him: that in despite of his enemies, he enriched him with many benefites. By meanes of all these mercies of God bestowed on him, he came to be perswaded of the continuance of the fauour of God towards him.

b Psa. 23. 2, 3, 4.

Againe Dauid said before king Saul, [c] *Let no mans heart faile him because of Goliah: Thy seruant will goe and fight with the Philistime.* And Saul said [d] to Dauid, *Thou art not able to goe against this Philistime to fight with him: for thou art but a boy, and he is a man*

c 1. Sam. 17. 32.

d Vers. 33.

man of warre from his youth. Dauid answered, that he was able to fight with, and to slay the vncircumcised Philistine. And the ground of his perswasion was taken from experience: for thus he said: c *Thy seruant kept his fathers sheepe, and there came a* c Vers. 34.
lyon and likewise a beare, and tooke a sheepe out of the flocke. And f *I went out after him and smote him,* f Vers. 35.
and tooke it out of his mouth, and when he arose against me, I caught him by the head, and smote him and slew him. g *So thy seruant slue both* g Vers. 36.
the Lyon and the Beare: therefore this vncircumcised Philistine shall be as one of them, seeing he hath railed on the hoast of the liuing God. The like proceeding must be in matters concerning eternall life. Little Dauid resembleth euery Christian: Goliah and the armie of the Philistines re-

resembleth Sathan and his power. He therefore that will be resolued, that he shall be able to ouercome the gates of hell, and attaine to life euerlasting, must long keepe watch and ward ouer his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea he must haue experiences of Gods power strengthening him in many temptations, before he shall be fully assured of his attaining to the kingdome of heauen. XXII.

Thus much concerning faith it selfe: now follow the fruits & benefits of faith. By meanes of this speciall faith, the *Elect* are truly [a] *ioyned* vnto *Christ*, and haue an heauenly *communion* and fellowship with him, and therefore do [b] in some measure inwardly feele his holy spirit moo-

Eph. 3. 17. nion with hrist.
Eph. 3. 20.
ph. 1. 19.
Cor. 13. 16.

moouing and ſtirring in them, as Rebecca felt the Twinnes to ſtirre in her wombe. Chriſt is as the *head in the bodie*: euery beleeuer as a member of the ſame bodie: now as the head giueth ſenſe and motion to the members, and the members feele themſelues to haue ſenſe, and to mooue by meanes of the head; ſo doth Chriſt Ieſus reuiue and quicken euery true beleeuer, and by his heauenly power maketh him to do the good which hee doth. [d] And as from the ſtocke, ſappe is deriued to the grift, that it may liue and grow, and bring foorth fruite in his kinde: ſo doe all the faithful that are grafted into Chriſt the true vine. And as the graft loſeth his wilde nature, and is chaunged into the nature of the ſtock, and bringeth forth good fruite,

[e] *Eph.* 1, 22, 23. Communion with Chriſt.

[d] *Rom.* 6. 4. 5 *Ioh.* 15. 1, 2. *Eph.* 4. 13. 16.

fruit, so in like manner it is with them that are in Christ, who by little and little are wholly renued from euill to good.

a Act.15,9.

XXIII.

The elect beeing thus ioyned to Christ, receiue three wonderfull benefits from him, *Iustification, adoption, sanctification.* Iustification is, when the elect beeing in themselues rebellious sinners, and therefore firebrands of hell fire, and Gods owne enemies, b yet by Christ they are accepted of the Lord as perfectly pure and righteous before him.

b 1.Cor.1.30 2.Cor.5.21.

XXIIII.

Iustification

This iustification is wrought in this manner. Sinne is that which maketh a man vnrighteous, and the child of wrath and vengeance. In sinne, there are three things which are hurtfull

to

to man: the first is *Condemnation*, which commeth of sinne: the second is, *actuall obedience* of the law in sinne: the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. Now Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former euills. First, *the sufferings of Christ* vpon the crosse, sufficient for all mens sinnes. Secondly, *the obedience of Christ* in fulfilling the law. Thirdly, *the perfect holines* of the humane nature of Christ: these are three souereigne medicines to heale all wounded consciences: & they are as three running streames of liuing water to bath and to supple the

a Luk.1.35. Col.2.9. Ioh.4.14. Mar.2.17.

brui-

b Col. 2. 14. Gal. 3. 13. Eph. 1. 7. bruised & contrite heart. b Now then commeth faith, and first layeth hold of the sufferings of Christ, and so a sinner is freed from the *punishment and guilt of sinne*, and from eternall damnation, and thus the first deadly wound is cured. c Againe, faith layeth hold on the perfect obedience of Christ, in fulfilling the Law, & thus the second wound is cured. d Thirdly, faith applieth the *holines of Christs humane nature* to the sinner, and then he is accepted of God as perfectly righteous, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousnes of Christ imputed to him.

c Rom. 4. 18, 19. Mat. 3. 15. Phil. 2. 8. Esa. 53. 11.

d Rom. 8. 1. 2, 3. Ioh. 17. 19.

XXV.

From true iustification, proceede e many other benefits, and they are either outward, or inward

e Rom. 5. 1. 2, 3. 4. 5. 6.

ward. Outward benefits are three. The first is [f] *Reconciliation*, by which a man iustified is perfectly reconciled to God; becauſe his ſinne is done away, and he is araied with the perfect righteouſneſſe of Chriſt. The ſecond is, that afflictions to the faithfull are *no puniſhments* for ſinne, but onely fatherly and loving chaſtiſments. For the guilt and puniſhment of ſinne was borne of Chriſt. Nowe therefore, if a Chriſtian be afflicted, it is no puniſhment: for then God ſhould puniſh one fault twice, once in Chriſt, and the ſecond time vpon the Chriſtian: which thing doth not agree with his iuſtice: it remaineth therefore that afflictions are onely corrections in the faithfull. The third benefit is, that the man iuſtified doth [h] *deſerue* and *merit at Gods hands*

1. Reconciliation.
[f] 2. Cor. 5. 18.
[g] Rom. 5. 10, 11. 2. Cor. 6. 9. Heb. 12. 6. 2. Sam. 7. 14. 2. Sam. 12. 13, 14.
2. Afflictions onely chaſtiſments.
3. Merit in Chriſt.
[h] Mat. 19. 28, 29. Apo. 22. 12. and 21. 6.

hands the kingdome of heauen. For beeing made perfectly righteous in Christ and by his righteousnes, he must needes *merite eternall life in and by the merits of Christ*. And therefore Paul called it the *iustification of life*. Rom. 5.18.

XXVI.

Inward benefits proceeding frō iustification, are those which are inwardly felt in the heart, & serue for the better assurance of iustification, and they are principally fiue. The first is, *Peace and quietnes of conscience*. As all men naturally in Adam are corrupt, so all men naturally haue corrupt and defiled consciences, accusing them and arraigning them before Gods iudgement for their sins: in such wise that euery suspition of death and feare of imminent daunger maketh

I Peace of conscience.

keth a naturall man ſtand agaſt at his wittes end, knowing not what to doe: [e] but by faith in Chriſt, the Chriſtian is perſwaded of remiſsion of his ſinnes, and ſo the diſquietneſſe of his conſcience is appeaſed, and he hath an inward peace in all extremities, which cannot be taken from him.

[e] Heb. 10. 22. Rom. 5. 1. Rom. 15. 16.

XXVII.

The ſlumbring and dead conſcience is much like to the good conſcience pacified; and many through ignorance take the one for the other. But they may be ſeuered & diſcerned thus. Firſt, let the beleeuing Chriſtian examine himſelf, whether his conſcience was afflicted with the ſenſe of Gods iudgements, and preſſed downe with the burden of his ſinne before he came to that quietneſſe: for then he may be

A difference betweene a dead conſcience and a quiet conſcience.

be in good hope, that it was the spirit of God who brought that peace, because God hath promised, [f] *that he will dwell with the humble and contrite, to reuiue and quicken them.* But if he haue alwaies had that peace from the beginning of his daies, he may easily deceiue himselfe, by taking the numnesse and securitie of a defiled conscience, for true peace of conscience. Secondly, let him search from whence this peace of his cõscience proceedeth. [g] For if it come from any thing else but from the certentie of the remission of sinne, it is no true peace: as many, flattering themselues in sinne, and dreaming of a pardon, are therupon quieted, and the deuill is readie enough to put this into their minds: but this can be no true peace. Thirdly, let him examine himselfe, if he haue a

[f] Ioh. 7. 37. Esa. 57. 15.

[g] Rom. 15. 1. Heb. 9. 14.

care to keepe a good conſciẽce: which if he haue, he hath alſo receiued from the Lord a good and a quiet conſcience. h For if God beſtowe vpon any man a gift concerning his ſaluation, he giueth him alſo a care to keepe it.

h Act. 23. 1. and 24. 16.

XXVIII.

The ſecond inward benefit is, i *An entrance into Gods fauour*, and a perſeuerance in it, which is indeede a wonderfull benefit. When a man commeth into fauour with his Prince, then he is bolde to come vnto him, and he may haue free acceſſe vnto his preſence, and he may ſue to his Prince for any benefite or preferrement whereof he ſtandeth in neede, and may obtaine if before any other: ſo they which are in Gods fauour, by reaſon that they are freely pardoned, and iuſtified in Chriſt, do boldly

i Eph. 3. 12. Rom. 5. 2. 2 Entrance with boldnes into Gods preſence.

ly approch into Gods presence, and they are readie to aske, and sure to obtaine any benefite that is for their good.

III.

[k] Rom. 5.3. and 14.17. 3. Ioy.

[k] The third is *a spirituall ioy in their hearts*, euen then when they are afflicted: because they looke certenly to obtaine the kingdome of heauen.

IV.

4. Feeling of Gods loue.

[l] Rom. 5.5.

The fourth is, [l] that *the loue of God is shedde in the hearts* of the faithfull by the holy Ghost: that is, that the holy Ghost doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were fill their hearts with it.

XXIX.

[a] Ioh. 1.12. Gal. 3.26. Heb. 2.11.12.

The second maine benefite is [a] *Adoption*, whereby they which are iustified, are also accepted of God as his owne children. From *adoption* proceede many other benefits. First, the elect child of God hereby is *made a brother to*

I

1. Pet. 2.9.

Christ.

Christ. Secondly, he is a King, & the kingdome of heauen is his inheritance. Thirdly, he *is Lord ouer all creatures*, saue Angels. Fourthly, the holy *Angels minister* vnto him for his good: they gard him and watch about him. Fifthly, all things, yea grieuous afflictions and sinne it selfe, turne to his good; though in his owne nature it be neuer so hurtfull: [b] and therefore death (which is most terrible) vnto him is no entrance into hell, but a narrow gate to let him into euerlasting life. Lastly, beeing thus adopted, hee may looke for comfort at Gods hand, answerable to the measure of his affliction: as God hath promised.

2

3 Heb. 2. 7, 8.

4 1. Cor. 3. 22. Heb. 1. 14.

5 Rom. 8. 28. 2. Cor. 12. 7.

b Heb. 2. 15. 1. Cor. 15. 54.

6 Rom. 5. 5. 1. Cor. 10. 10.

XXX.

The inward assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart

Assurance of Adoption.

ly approch into Gods presence, and they are readie to aske, and sure to obtaine any benefit that is for their good.

III. Joy.

[k] The third is *a spirituall ioy in their hearts*, euen then when they are afflicted: because they looke certenly to obtaine the kingdome of heauen.

[k] Rom. 5.3. and 14.17.

IV. Feeling of Gods loue.

The fourth is, [l] that *the loue of God is shedde in the hearts* of the faithfull by the holy Ghost: that is, that the holy Ghost doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were fill their hearts with it.

[l] Rom. 5.5.

XXIX.

The second maine benefite is [a] *Adoption*, whereby they which are iustified, are also accepted of God as his owne children. From *adoption* proceede many other benefits. First, the elect child of God hereby is *made a brother to Christ*.

[a] Ioh. 1.12. Gal. 3.26. Heb. 2.11.12.

1 1. Pet. 2.9.

Christ. Secondly, he is a King, & the kingdome of heauen is his inheritance. Thirdly, he *is Lord ouer all creatures*, saue Angels. Fourthly, the holy *Angels minister* vnto him for his good: they gard him and watch about him. Fifthly, all things, yea grieuous afflictions and sinne it selfe, turne to his good; though in his owne nature it be neuer so hurtfull: [b] and therefore death (which is most terrible) vnto him is no entrance into hell, but a narrow gate to let him into euerlasting life. Lastly, beeing thus adopted, hee may looke for comfort at Gods hand, answerable to the measure of his affliction: as God hath promised.

2
3 Heb. 2. 7, 8.
4 1. Cor. 3. 22. Heb. 1. 14.
5 Rom. 8. 28. 2. Cor. 12. 7.
b Heb. 2. 15. 1. Cor. 15. 54.
6 Rom. 5. 5. 1. Cor. 10. 10.

XXX.

Assurance of Adoption.

The inward assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart

heart and conscience sanctified, by the sprinckling of the blood of Christ. Now because it commeth to passe that the testimonie of our spirit is often feeble & weake. God of his goodnes hath giuen his own spirit to be a fellow witnesse with our spirit: for the elect haue in themselues the spirit of Iesus Christ, testifying vnto them and perswading them that they are the adopted children of God. [a] For this cause the holy Ghost is called the *spirit of adoption*, because it worketh in vs the assurance of our adoption: [b] and it is called a pawne or earnest. For as in a bargaine, when part of the price is payed in earnest, then assurance is made, that men will pay the whole: so when the childe of God hath receiued thus much from the holy ghost,

The spirit of adoption

[a] Rom. 8,16 Gal. 1.6. 1. Pet. 3. 21.

[b] 2. Cor. 1. 21

to

to be perſwaded that hee is adopted and choſen in Chriſt, hee may be in good hope, and he is alreadie put in good aſſurance, fully to enioy eternall life in the kingdome of heauen.

[a] Indeed this teſtimonie is weake in moſt men, and can ſcarce be perceiued: becauſe moſt Chriſtians, though they may be old in reſpect of yeares yet generally they are babes in Chriſt, and not yet come to a perfect growth: and may find in themſelues great ſtrength of ſin, and the graces of God to be in ſmall meaſure in them. And againe, the children of God beeing moſt diſtreſſed, as in time of triall, and in the houre of death, then the inward working of the holy Ghoſt is felt moſt euidently. But a reprobate can not haue this teſtimonie at al:

a Rom. 8. 15
1. Ioh. 3. 2.
Col. 3. 3.
1. Cor. 3. 1.
Eph. 4. 14.

though ineeede a man flattereth himſelfe, and the deuill *imitating the ſpirit of God*, doth vſually perſwade carnall men and hypocrites, that they ſhall be ſaued. But that deuilliſh illuſion, and the teſtimonie of the ſpirit may be diſcerned by two notes. The firſt is heartie and feruent prayer to God in the name of Chriſt. For the ſame ſpirit that teſtifyeth to vs, that we are the adopted children of God, doth alſo make vs crie, that is, feruently with grones and ſighes filling heauen and earth, pray to God. Nowe this heartie, feruent, and loud crying in the eares of God, can the deuill giue to no hypocrite: for it is the ſpeciall marke of the ſpirit of God. The other note is, that they which haue the ſpeciall teſtimonie from the ſpirit of God, haue alſo

Labour in prayer, for it is the proper ſpirit of adoption: & in prayer, we ſhall moſt of all feele the ſpirit of adoption.

also in their hearts the same affections to God, which children haue to their father: namly, loue, feare, reuerence, obedience, thankfulnes, for they cal not vpon God, as vpon a terrible Iudge, but they crie Abba, that is, Father. And these affections they haue not, whome Sathan illudeth with a phantasticall imagination of their saluation: for it may be, that through *hypocrisie*, or through *custome*, they may call GOD Father, but in truth they cannot doe it.

XXXI.

Hope.

The elect beeing thus assured of their adoption and iustification, are indued with hope; [a] by which they looke patiently for the accomplishing of al good things which God hath begun in them. And therefore they can vndergoe all crosses &

[a] Rom. 8. 25 & 5. 5. 2. Cor. 5. 6, 7 Heb. 11. 1.

afflictions with a quiet and contented mind, because they know that the time will come when they shall haue full redemption from all euils. This *was* [a] *the patience of Pauls hope*, when he said, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Policarpe, & of Ignatius, who when he was condemned and iudged to be throwne to wild beasts, & now heard the Lyons roaring, he boldly and yet patiently said; *I am the wheate of Christ, I shall bo ground with the teeth of wilde beastes, that I may be found good bread.* Also the same was the patience of the blessed Martyr S. Laurence, who like a meeke Lambe suffered himselfe to bee tormented on a fierie gridyron: and when he had beene pres-

a 1. Thes. 1. 3
Rom. 8. 38.

ed

sed downe with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperour that caused him thus to bee tormented on this wise:

This side is now rosted enough.
turne vp O tyrant great:
Assay, whether rosted or rawe
thou thinkest the better meate.

XXXII.

The third maine benefit, is [a] inward *Sanctification*: by which a Christian in his minde, in his will, and in his affections is freed from the *bondage* and *tyrannie* of sinne and Sathan, and is by little and little inabled thorough the spirit of Christ to desire and approoue that which is good, and to walke in it. And it hath two parts. [b] The first is, *mortification*, when the power of sinne is continually weakened,

Sanctification.

[a] Act. 15. 9. Psal. 103. 5. Ezec. 11. 19. Psal. 51. 12.

[b] Gal. 5. 24. Col. 3. 5.

consumed, and diminished. [a] The second is *Vinification*, by which *inherent righteousnesse* is really put into them, and afterward is continually increased.

[a] Eph. 1. 1, 2. Cor. 15. 45.

XXXIII.

This sanctificatiō is wrought in all Christians after this manner. After that they are ioyned to Christ, and made mystically bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his holy spirit, and his works are principally three. First, [b] he causeth his own death to worke effectually the death of all sinne, and to kill the power of the flesh. For it is as a corasiue, which beeing applied to the part affected, eateth out the venime and corruption: and so the death of Christ by faith applied, fretteth out and consumeth the concupiscence and the

Mortification.

[b] Rom. 6. 3. 4. Col. 2. 12. & 3. 5.

the corruption of the whole man. Secondly, his buriall causeth the buriall of sinne, as it were in a graue. c Thirdly, his resurrection sendeth a quickening power into them, and serueth to make them rise out of their sin, in which they were dead and buried, to worke righteousnesse, and to liue in holinesse of life. Lazarus bodie lay foure daies and stanke in the graue, yet Christ raised it, and gaue him life againe, and made him doe the same works that liuing men doe: so also Christ dealeth with the soules of the faithfull, they rotte and stinke in their sinnes, and would perish in them, if they were left alone: but Christ putteth a heauenly life into thē, and maketh them actiue and liuely to doe the will of God in the works of Christianitie, and

Viuification in the first resurrection.

c Phil. 3. 10. Rom. 6. 4.

in the workes of their callings. And this sanctification is thoroughout the whole man: in the spirit, soule, and minde, 1. Thess. 5. 23. And here the spirit signifieth the minde and memorie, the *soule*, the will and affections.

XXXIV.

The sanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two sortes, either *spirituall vnderstanding*, or *spirituall wisdome*. *Spirituall vnderstanding* is a generall conceiuing of euery thing that is to be done or not to be done, out of Gods word. *Spirituall wisdome* is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to be done in any particular thing, or action,

ac-

according to the circumstances of person, time, place, &c. Both these are in euery Christian, otherwise Paul would neuer haue prayed for the Colossians, [a] *that they might be fulfilled with knowledge of Gods will, in all wisedom and spirituall vnderstanding.* In both these excelled Dauid, who testified of himselfe, that *Gods* [b] *word was a lanterne to his feete, and a light to his pathes:* and that [c] *God by his commaundements had made him wiser then his enemies: that he had more vnderstanding then all his teachers: because Gods testimonies were his meditations,* [d] *that he vnderstood more then the auncient, because he kept Gods precepts.* The properties of the mind enlightened are especially two. The first is, that by it a Christian man sees his owne blindnes, and ignorance,

a Col. 1. 9.

b Ps. 119. 105

c Ver. 98. 99

d Ver. 110.

and

and vanity, as appeareth in Dauid, who beeing a Prophet of God, yet prayed: [a] *Open mine eyes (O Lord) that I may ſee the wonders of thy lawe.* And hence it is that the godly ſo much bewailed the blindneſſe of their mindes. Contrariwiſe, the wicked [b] man in the middeſt of his blindneſſe, thinkes himſelfe to ſee. The ſecond is, that the mind runneth and is occupied in a continuall meditation of Gods word. So Dauid ſaith, the [c] *righteous mans delight is in the law of the Lord, and in his lawe doth he meditate day and night.*

[a] Pſa. 18.

[b] Ioh. 9. 41.

[c] Pſa. 1. 2.

XXXV.

Sanctification of the memorie.

The memorie alſo is ſanctified in that it can both keepe & remember that which is good and agreeble to Gods will: whereas naturally it beſt remembreth lewdneſſe, and wickednes,

and

and vanitie. This holy memorie was in Dauid: [d] *I haue hidde thy promises in mine heart, that I might not sinne against thee.* And Marie [e] *kept all the sayings of Christ and pondered them in her heart.* And to the exercise of this memorie, Salomon hath a good lesson; *My sonne, hearken vnto my wordes, incline thine eares vnto my sayings:* [f] *let them not depart from thine eies, but keepe them in the middest of thine heart.*

[d] Psa.119.11.
[e] Luk.2.19.
[f] Pro.2.1.

XXXVI.

Sanctification of the will.

Furthermore, the will of a Christian is renewed and purified by Christ, which appeareth in that it is so farre foorth freed from sinne, that it can will and choose that which is good and acceptable to God, and refuse that which is euill, according to that of Paul, [g] *It is God which worketh*

[g] Phi.2.13.

worketh in you the will and the deede, euen of his good pleasure. Now, if a man be considered as he is naturally, he can neither will, nor performe that which is good, but onely that which is euill,* for he is sold vnder sinne, as the Oxe or the Asse, and committeth iniquitie, as the fish draweth in water, yea he is in bondage vnder Sathan, who inspireth his minde with vile motions, and boweth his will, affections, and the members of his bodie to his cursed will: so that for his life he is not able to doe any thing, but sinne and rebell against God. And it must be remembred, that although the Christian mans will be freed *in part from the bondage* of sinne in this life, yet it shall *not be* free *from the power* of sinne vntill the life to come: for y Paul that worthie

* Iob. 15,16 Eph. 2. 2. Luk, 11. 21.

y Rom. 7. 14

thie Saint *saith of himselfe beeing regenerate, that he was carnall and sold vnder sinne.*

XXXVII.

Sanctified affections are knowne by this, that they [z] are mooued and inclined to that which is good, to imbrace it: and are not commonly affected and stirred with that which is euill, vnlesse it be to eschew it. Examples hereof are these which follow. [a] *To reioyce with them that reioyce. And to weepe with them that weepe.* [b] *To reioyce, because a mans name is written in heauen.* [c] *To desire Gods presence and fauour, as the drie land desireth water.* [d] *To feare and tremble at Gods word.* [e] *To long and to faint after the places where God is worshipped.* [f] *To be vexed in soule from day to day in seeing and hearing the vnlawfull deedes of men: and to shedde riuers of teares, be-*

Sanctification of the affections.

z Rom. 12. 9.

a Rom. 12. 15.

b Luk. 10. 20

c Psa. 143. 6

d Esa. 66. 2.

e Psa. 48. 2.

f 2. Pet. 2. 8. Psa. 119. 136.

cause men breake Gods commandements. g *In feruencie of spirit to serue the Lord.* h *To put on the bowels of compassion towards the miseries of men.* i *To be angrie and sinne not.* k *To sorrow for the displeasing of God.* l *To loue the brethren in Christ.* m *To admire at the word of God.* n *To loue Gods commandements aboue gold.* o *To admire the graces of God in others.* p *In feare to serue God, and to reioyce in trembling.* q *To walke in the feare of God, and to be filled with the ioy of the holy Ghost.* r *To be heauie through manifold temptations.* s *To reioyce in beeing partaker of the sufferings of Christ.* t *To waite on the Lord, to reioyce in him, and to trust in his holy name.* u *To waite for the full redemption.* x *To sigh, desiring to enioy eternall life.* y *To loue the habitation of Gods house, and the place where his*

g Rom. 12. 11
h Col. 3. 12.
i Eph. 4. 26.
k 2. Cor. 7. 11
l 1. Ioh. 3. 14.
m Psa. 119. 128.
n vers. 127.
o Math. 8. 10.
p Psa. 2. 11.
q Act. 9. 31.
r 1. Pet. 1. 6
s 1. Pet. 4. 13
t Psa. 33. 20, 21.
u Ro. 8. 23.
x 2. Cor. 5. 2
y Psa. 86. 8.

his honour dwelleth. z *To esteeme* z Phil.3.8.
allthings as losse and dung in re-
spect of Christ.

XXXVIII.

But among all these sanctifi- Zeale for
ed affections, there are foure Gods glory.
specially to be marked. The first,
is a zeale of Gods glorie: by
which a Christian is thus affe-
cted, that rather then God shall
loose his glory, he could be con-
tent to haue his own soule dam-
ned. As it was with Moses, who
feared, least God should loose
his glorie, if hee did vtterly de-
stroy the Israelites for their ido-
latrie: whom hee had chosen to
be his people, and therefore in
this respect praied vnto the lord.
a *Therefore now if thou pardon* a Exod. 32.
their sinne, thy mercie shall appeare: 12.
but if thou wilt not, I pray thee
raise me out of the booke which thou
hast written. b And *Paul* could b Rom.9.3.
haue

haue wished with all his heart to be cut off from all fellowship with Christ, and to be giuen vp to eternall destruction, for his countrimen the Iewes, and for Gods glorie specially. Some may say, this affection is not common to all, but particular to such as are lead with such an exceeding affection, as these holy men were, & which haue their hearts so pierced and kindled with diuine loue, and so rauished with the same out of themselues, that they forget all other things, yea themselues hauing nothing before their eyes but God and his glorie. To this I answer, that this affection is cōmon to all, though the measure of it be diuers, in some more, in some lesse: which appeareth in that our Sauiour Christ teacheth euery one in his prayer which

which he made, before he craue any other thing, either concerning God or himselfe, to pray that Gods name may bee sanctified. For by this all Christians are taught, that they are to ouerpasse all considerations of themselues, their owne pleasure and profite; their saluation or damnation: and absolutely with an heartie affection, to seeke after the glorie of God in all their doings, that as Gods glorie is most deare vnto himselfe, so it may appeare also that it is most deare and precious vnto them. If any think it strange that Moses, Paul, or any other should be content to fall into miserie, to loose their liues, and to be cast into eternall perdition in hell fire, with reprobate and damned spirits, rather then gods honour should be turned into dishó-

dishonour and blasphemie: let them consider that wonderfull is the power of true loue,[c] *which makes all things easie*:[d] which is *as strong as the graue*, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole sea of water cannot quench. And the loue which these men had to God did so rauish them, that they felt no feare of hell fire.

[c] 1. Cor. 13. 7
[d] Can. 8. 6. 7

XXXIX.

The second affection is the feare of God, a most excellent and wonderfull grace of God. Salomon[e] matcheth it, yea and preferreth it too, before all things in this world, making it the end of all. Without it a man cannot be wise: it is the first step to wisdom, *in it is assured strength, also it is a wel-spring of life to eschew the snares of death*. The

The feare of God.

[e] Eccl. 12. 14

[f] Pro. 14. 26

Churches

Churches of Iudea beeing in peace, were edified, and walked in the g *feare of God*, and were abundantly filled with the comfort of the holy Ghost. In this feare of God there be two parts: The first is a perswasion in the heart, that a man is in Gods presence whersoeuer he is, & whē he by infirmitie forgets God, a drawing of himselfe into Gods presence. As it was in Dauid, h *I haue (saith he) set the Lord alwaies before me. For he is at my right hand, therefore I shall not slide.* And this his beeing in the presence of God, hee setteth downe most excellently in the *139.* psalme. i *Enoch walked with God.* k *Abraham is commanded to walke before God, and to be vpright.* The second part of the feare of God is, in Gods presence to stand in awe of him; which

g *Act.9.31.*

h *Psal.16.8.*

i *Gen.5.22.*

k *Gen.17.1.*

which is, when a man takes heed to his waies least he offend God. This aduise Dauid giues to Sauls Counsellers, [l] *Stand in awe and sinne not.* Pharao commanded the Midwiues of Ægypt to kill all the male children of the Israelites at their birth: they did it not, because [m] they stoode in awe of God, fearing to displease him. And hence it is, that the [n] godly heare *Gods word with feare and trembling.*

l Psal. 4. 4.

m Exo. 1. 17.

n Esa. 66. 3.

XL.

Hatred of sinne.

The third is, the hatred and detestation of sinne, because it is sinne, and specially of a mans owne corruptions: wherewith a Christian is so turmoyled, that in regard of them and for no other cause, he most heartily desireth to be foorth of this most miserable world, that he may be disburdened of his sinne, and leaue

leaue off to displease God. Paul feeles in himselfe a huge masse of deadly corruption, it makes him deeme himselfe most miserable, and to mourne because he was not deliuered from it, saying, [o] *O miserable man that I am, who shall deliuer me from this bodie of death?* Againe, it is sinne that makes the Church complaine *that* [p] *she is blacke, that the sinne hath looked vpon her,* and therefore cries, [q] *Come Lord Iesus, come quickely.*

o Rom. 7. 24.

p Can. 1. 4.
q Reu. 22. 20.

XLI.

The fourth is, ioy of heart, in consideration of the neerenesse or presence of the terrible day of iudgement. The [a] reprobate either trembleth at the consideration of the day of iudgement, or els in the securitie of his heart he regardeth it not. And when he shall see the signes of

a Luk. 21. 27

b 2.Tim.4.8 2.Cor.5.6.7 of the comming of Christ, b *his heart shall faile* him for very
c Luk.21.26. feare, and *he shall call the hills to fall vpon him:* but contrariwise, the faithfull *loue the second comming of Christ*, and therefore wait & long for it: and when they shall see the signes of it, they shal
d Luk.21.28. d *lift vp their heads*, becaufe the ful accompliſhment of their redemption is at hand.

XLII.

Sanctification of the bodie. The ſanctification of the bodie is, when c all the members of it are carefully preſerued from beeing meanes to execute any ſinne: and are made the inſtruments of righteouſnes and holineſſe. So Paul prayed for the
e Rom.6.19 f 1.The.4.4 Theſſalonians, f *that they might know how to poſſeſſe their veſſels in holineſſe, and in honour, and not in the luſt of concupiſcence, as the Gentiles doe which know not God.*

And

And Iob g *made a couenant with his eyes not to looke on a woman.* In whose example it appeareth how euery member is to be kept pure and holy.

g Iob. 31. 1.

XLIII.

If any humbled Christian find not this measure of sanctification in himselfe, yet let him not be discouraged. For if any man haue a i willingnesse, and a desire to obey all Gods commandements, he hath the spirit, and he who hath the spirit is in Christ, and he who is in Christ shal neuer see damnation. And though he faile greatly in the action of obedience, yet God wil accept his affection to obey, as obedience acceptable to him. God will approoue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

A consolation.

i Rom. 8. 5. 1

From

XLIV.

From sanctification ariseth repentance. For a man cannot hate his owne sinnes before he be sanctified: and he cannot truly repent for them before he hate them. Repentance is when a man [a] turnes to God, & brings forth fruites worthie amendmẽt of life. This turning vnto God hath two parts: The first, a purpose and resolution of heart neuer to sinne any more, but to lead a new life. This was in Dauid, [b] who fully *purposed to keepe Gods commaundements*, and [c] *applyed his heart to fulfill his statutes vnto the end.* And vnto this did Barnabas exhort the brethren at Antioch, [d] *that with full purpose of heart they would cleaue vnto the Lord.* The second part is an holy labour in mans life and conuersation to purifie and clense

Repentance

a Act. 26. 20.

b Psal. 119. 15.

c Psal. 112. 6.

d Act. 11. 23.

clenſe himſelfe from ſinne: of this ſpeaketh Iohn, [a] *And euery one that hath this hope in him, purgeth himſelfe euen as he is pure.* This did Dauid practiſe, as may appeare in that hee ſaid: [b] Certainely, *I haue clenſed my heart in vaine, and waſhed mine hands in innocencie.* If any marualle how repentance followeth ſanctification, conſidering it is the firſt thing of all, that the Prophets, Apoſtles, and miniſters of God preach vnto the people whome they would winne to Chriſt; I anſwer, that all other graces are more hidden in the heart, whereas repentance is indeede open, and ſooner appeareth to a mans owne ſelfe, and to the eies of the world. It is like the budde in the tree, which appeareth before the leafe, the bloſſome, the fruite: and yet in nature

[a] 1. Ioh. 3. 3.

[b] Pſal. 73. 13.

Repentance after faith and ſanctification in nature, but firſt in ſenſe and appearance.

ture, it is the last, for a man must be renewed and come to an vtter disliking of his owne sinnes, before he will turne from them, and leaue them.

XLV.

By this it may appeare, that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sinne. A wicked man when hee sinneth in his heart he giueth full consent to the sinne: but the godly though they fall into the same sins with the wicked, yet they neuer giue full consent, for they are in their mindes, wils, and affections partly regenerate, and partly vnregenerate, and therfore their wills, doe partly will and partly abhorre that which is is euill: according as Saint Paul saith of himselfe, [a] *I delight in the law of God*

[a] Rom. 7. 22

God according to the inner man, but I see another lawe in my members rebelling against the lawe of my mind, and leading me captiue, &c. And that the godly man neuer giueth full consent to sinne, it is euident by three tokens: First, before he commeth to do the sinne, he hath no purpose nor desire to do it: but his purpose and desire is to doe the will of God contrarie to that sinne. Secondly, in the act or doing of the sinne, his heart riseth against it, yet by the strength of temptation, and by the mightie violence of the flesh, he is haled and pulled on to do wickednesse. Paul saith of himselfe, that *he was sold vnder sinne*, that is, he was like a slaue, who desireth to escape out of his masters hands, and yet is faine in great miserie to serue him. Thirdly, after hee

hath sinned he is sore displeased with himselfe for it, and truely repenteth. As [a] Peter before the denying of his master had no purpose to doe it, but rather to die in his cause. In the Act he had a striuing with himselfe, as appeareth by this that first he answered faintly, *I know not what thou saiest:* and yet after when the assault of Sathan more preuailed, he fell to swearing, cursing, and banning. After his fall he repented himselfe *and wept bitterly* for it. All was contrary in Iudas, who went to betray his master with full intent and purpose: for the deuill long tempting him vnto it, *entred into him*, that is, made him yeelde, and fully resolue himselfe to doe it. [b] Afterward when Christ was betraied, and condemned, Iudas was not sorrow-

a Mat. 26. 69. 70. 71. 72.

b Joh. 13, 2. 27.

sorrowfull for his sinne with a godly sorrow, but in despaire of mercy hanged himself.

XLVI.

Fruites worthie of amendment of life are such fruits as the [c] *trees of righteousnesse beare*, namely, good workes: for the doing of a good worke there be three things requisite: First, it must proceed from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to be done in obedience vnto Gods reuealed word. [b] *To obey is better then sacrifice, and to hearken is better thē the fat of Rams.* Thirdly, it is to be referred to Gods glorie. [c] *Whether ye eate or drinke saith Paul, or whatsoeuer ye do, doe all to Gods glorie.* The special

Fruites of repentance.
[a] *Esa.* 61.3.
1. *Tim.* 1.5.

b 1. *Sam.* 15 22.

c 1. *Cor.* 10. 31.

works of Chriſtians, which they and none but they truely performe, are theſe 5. which follow.

XLVII.

The firſt is the good hearing of the word, [c] *My ſheepe* (ſaith Chriſt) *heare my voice and follow me.* And againe, *he which is of God heareth my voice.* And this was one note of the faithfull in the primitiue Church to aſſemble to heare the word. This good hearing of the word is the ſauing hearing that bringeth life eternall. In this action, chriſtians are vſually thus diſpoſed. Before they come to heare the word of God they make themſelues readie to heare it, as the men of Berea did, [f] *who receiued the word with all readineſſe.* This preparation ſtandeth in two points: firſt, they disburden themſelues of all impediments, that

Hearing of the word.

[c] Ioh.10.27. Ioh.8.47.

[f] Act.17.11.

that like vnto runners in a race, they *may* [a] *be swift to heare*: these impediments are sinne and troubled affections, and they come with humble hearts [b] *as fooles that they may become wise*. Secondly, they quicken vp themselues, and come vnto the assemblies, hungring and thirsting after the word of God, as men doe after meate and drinke.

[a] Iam. 1. 12. Psa. 26. 6 7

[b] 1. Cor. 3. 18

When they are in hearing Gods word, first, their mindes are fixed and attentiue onely to that which is spoken, as [c] Lydias was. Secondly, they truely beleeue the word of God, and carefully apply it to their own soules. Thirdly, they feele the liuely power of it in themselues. It is as [d] *salt* in them, to drawe out their inward corruption: it is to them the [e] *sword of the Spirit*, and as a [f] sacrificing knife

[c] Act. 16. 14

[d] Mar. 9. 49

[e] Eph. 6. 17

[f] Rom. 15. 10.

in the hand of Gods miniſter, by which their fleſh is killed, and they *are offered vp in a liuing ſa-*
Ioh.6.63. *crifice* to God: it is [b] *ſpirit and life* to quicken and reuiue their ſoules that are dead in ſinne: And the reaſon of this is plaine: The word of God preached is as a cuppe of wine: the true Chriſtian, is the Lords gueſt, but he hath ſauce of his owne: He bringeth his ſugar with him, namely his true faith,
Heb.4.2. which [c] *he tempereth and mingleth* with Gods word, and ſo it becommeth vnto him as a cuppe of ſweete wine, and as water of life. Now the hypocrite, becauſe he bringeth no faith with him, drinketh of the ſame, but hee findes the wine to be ſower and tart, and voide of reliſh, and in truth it is vnto him as a cup of rank poiſon. Againe,

they

[c] they heare the word of God *as in Gods presence*, and therefore their hearts are full of *feare and trembling*. And they receiue the Word, *not* [d] *as from man, but as from Christ Iesus* the onely [e] *Doctor of the Church*. And they regard not so much the Embassadour, or his abilitie, as the embassage of reconciliation sent from the king of heauen.

[c] Act. 10. 33. Esa. 66. 2.
[d] 1. The. 2. 13.
[e] Mat. 17. 5. 1. Pet. 5. 4.

After they haue heard the word, they are bettered in knowledge and in affection, and they remember it, and meditate vpon it continually, that they may frame al their doings by it. Worldly men vse to buy bookes of statutes, and to haue them in their houses to reade on, that they may knowe how to auoid daunger of lawe. And so the faithful do alwaies set before them Gods word, and in all their

their doings it is *their Counseller* least they should come into danger of Gods displeasure.

XLVIII.

Receiuing of the sacraments.

The second worke is, the receiuing of the Sacraments; of Baptisme once onely, when a man is openly and solemnly admitted into the Church: and of the Lords supper often. The first sealeth vp to the heart of a Christian, that he is vnited vnto Christ, and hath true fellowship with him in beeing fully iustified before God and inwardly sanctified. The second serueth to seale vp in the heart of a christian the continuall growing and increasing of the same graces. This thing euery true beleeuer shall haue often experience of, either in or after the receiuing of the Sacrament: and yet it shal not bee so alwaies, for sometimes

times the church being brought a *vnto Christs wine seller, shall fall into a swowne*, and not feele any refreshing there. Yet the beleeuer is not to be dismayed, if he feele not alwaies comfort presently after the Sacrament. A sicke man feeles no comfort or nourishment, when he eateth meate, and yet it preserueth his life: so the weake Christian though hee feele himselfe not nourished at the Sacrament by Christs bodie and blood, yet he shall see in time that his soule shall be preserued thereby vnto euerlasting life. Furthermore, when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lord more heartily then euer before, confessing his sinnes and praying for increase of grace, and then hee shall a Can. 2. 5

shall feele the fruit of the Sacrament.

XLIX.

Reliefe of the poore.

The third worke is, releeuing of the poore brethren in Christ, proceeding of a brotherly kindnesse towards them. This is a speciall work not to be done to all men alike, as S. Paul saith, q *Doe good to all men, but especially to the of the household of faith.* Directions for this matter are the faithfull of Hierusalem, r *Who were all in one place, and had all things common:* s *namely, in use. And they sold their possessions and goods, and parted them to all men: as euery one had neede.* Also the brethren at Corinth in their extreame pouertie t releeued the Churches of Macedonia liberally, not onely *according to their power,* but also straining themselues *beyond their power.* Yea this re-

q Gal. 6. 11.
r Act. 2. 44.
s Act. 4. 32.
t 2. Cor. 8. 2, 3

reliefe must go further, euen to the bestowing of a mans life, if need so require. (As Saint Iohn saith) [u] *Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.* u 1. Ioh. 3. 16

L.

The fourth work is, true prai- Prayer.
er: and S. Luke setteth out the faithfull, & the children of God, by this description: [a] *They call on the name of the Lord.* As on the contrary it is said of the wicked: [b] *That they call not vpon God.* [c] *The true Christian calleth on the Lord in truth.* For [d] *the spirit of adoption: which is the* [e] *spirit of prayer is* his schoolemaster to teach him to do it. a Act. 9. 14. b Psal. 144. c Psa. 145. 18. d Ro. 8. 16. e Zac. 12. 10.

In prayer he is thus disposed: First, before he prayeth, [f] he is stricken with some feare and reuerence in regard of Gods maie- f Ecc. 5. 1. Dan. 9. 4.

stie,

ſtie, for he conſidereth that prayer is a familiar talking with god.

g Dan. 9. 4. Secondly, he is inwardly g touched with a liuely feeling of his owne wants, but eſpecially he is vexed and grieued at his owne ſinne and rebellion: and this ſenſe of his miſerie is as a ſpurre to quicken his benummed heart.

h 1. Sam. 1. 15 Thirdly, he humbleth himſelfe before his God, and laieth h open his heart before the Lord, ſhewing a feruent and longing deſire to obtaine thoſe things of which he findeth an extreame want in himſelfe, as the Prophet

i Pſ. 143. 6. & 42. 1. 2. Dauid did, whoſe i *deſire was like the yawning of the drie ground:* &

k Rom. 8. 26. this proceedeth from k the ſpirit of God which ſtirreth vp gronings in the heart, which a man oftentimes for his life cannot expreſſe.

Fourthly,

Fourthly, when he maketh his request, he doubteth not, but by [l] faith he beleeueth that God will graunt his requests, which he maketh according to his word. The ground of this perswasion is double: The first is, [m] Christ Iesus, by whose merits as he hath obtained remission of sinnes, so he looketh to obtaine all things else. The [n] other ground is, the comfortable promises of God which he hath made, that he will heare them who truly call vpon him.

[l] Mar. 11. 24.

[m] Rom. 8. 32.

[n] 1. Ioh. 5. 14. 15.

Fifthly, he prayeth not for a brunt or two, but he continueth in prayer. And although God seeme not to heare him at the first, [o] yet he patiently watteth on the Lord, and still calleth vpon him.

[o] 1. Thess. 5. 17.

LI.

The fift worke is, to walke in some

A lawfull calling.

some lawfull calling with painfulnes, and vprightnes, so that in performing all the duties of it, a man f may keepe a good cō-

f Act. 24, 10.

science before God and men. Thus Dauid determined to walke in the gouernment of his

g Psa. 10, 1. 2

house and kingdome, g *I will doe wisely* (saith he) *in the perfect way till thou commest to me, I will walke in the vprightnes of mine heart, in the middest of mine house: I will set no wicked thing before mine eies: I hate the worke of them that fall away: it shall not cleaue vnto mee.* This sincerity of Dauids behauiour in his calling, made him bold to offer himselfe to be tried not onely by men, but much more by the Lord God himself, and to be punished accordingly. h *Iudge me, O Lord* (saith he) *for I haue walked in mine innocencie: proue me, O Lord, and trie me,*

h Psa. 26, 1, 2 Psa. 119, 23. i Psa. 18, 22, 24.

exa-

examine my reynes and mine heart: ſo vpright and cleare was he in all his doings.

LII.

Thus much of faith and the benefits that come by faith: now followeth the ſpirituall exerciſe of a Chriſtian in his manifold temptations, which are in this life inſeparable companions of grace. The reaſon is, becauſe the deuill hateth Chriſt with a deadly hatred, and ſheweth this hatred in a continuall perſecution of his members; (as S. Ioh. ſaith) i *The Dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which kept the commandements of God, and haue the teſtimonie of Ieſus Chriſt.* Now therefore as ſoone as Chriſt Ieſus beginneth to ſhew any token of his loue to any man, the deuill contrariwiſe ſhew-

Spirituall exerciſe in temptations

i Reu. 12. 17.

sheweth forth his enmitie, and stirres vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisdome permits temptations to the last ende of a Christian mans life[k] to trie his faith, to purge him of sinne, to humble him, and to make him depend of his maiestie, to quicken and reuiue the graces of his spirit, which otherwise would be dead and decay.

k Deut. 8. 2, 3.
2. Cor. 16. 12 18.

LIII.

The temptations of a Christian are specially sixe. The first is, when inwardly in his heart,[l] he is drawne away and intised by his owne *concupiscence:* vnto any sinne. The Christians exercise in temptation is[m] a fight and battell betwixt the flesh and the spirit. And this fight standeth in foure

Inward motions of the flesh.
l Iam. 1. 14.
m Gal. 5. 17

foure things. First, the flesh stirs vp euill thoughts and desires, as a burning furnace continually sendeth vp smoake and sparkes of fire: and it eggeth a man forward to euill words and deeds, according to that of S. Marke, o *For, from within, euen from the heart of a man proceede euill thoughes, adulteries, fornications, murders, thefts, couetousnes, wickednes, deceit, vncleannes, a wicked eye, backbiting, pride, foolishnesse.* I o Mar. 7. 21

II. The flesh hindereth and choketh the good motions and desires of the heart, as Paul saith, p *I see another law in my members rebelling against the law of my minde, and leading me captiue to the law of sinne which is in my mẽbers.* Againe the same flesh mingleth euery good motion and desire with some corruptions: p Ro. 7. 23.

so

so that the godly mislike the best thing they doe. Esay saith of his owne and the peoples righteousnesse, that it is but as a q *menstruous cloute*. r The prayers of the Saints must be perfumed with *sweet odours*, before they can ascend vp sweete and sauorie into the nostrils of God. And Paul said of himselfe, *he did that which he disliked*: not that he was ouertaken with grosse sinnes: but because when he was to do his dutie, the flesh hindred him, that he could not doe f that which he did *exactly and soundly* according to his will and desire: euen as a man who hath a iourney to goe, his mind is to dispatch it in all hast, yet when he is in his trauell he goes but slowly, by reason of a lamenesse in his ioynts.

q Esa.64.6.
r Ro.8.3.4
f Rom.7.15.

III. The spirit on the contrary,

trarie, kindles in the heart good motions and desires, and puts a man forward to good words and deeds, as it was in *David*. s *I will praise the Lord* (saith he) *who hath giuen me counsell: my reines also teach me in the night season.* s Psal. 16. 7. Gal. 5. 24.

IV. The spirit rebukes a man for his euill intents and desires, and represseth the force of them, and as it were nippes them in the head. Thus Esay describeth the inward motions of the spirit, u *And thine eares shall heare a word behind thee: saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.* And Saint Iohn saith, *The Spirit x iudgeth the world of sinne.* This was in *David*, who when he did any euill, *his heart smote him.* Out of this doctrine issueth a notable difference betwixt the wicked and

u Esa. 30. 21.

x Ioh. 16. 8.

2. Sam. 24. 10

and the godly. In the godly whē they are tempted to sinne, there is a fight betweene the heart and the heart; that is, betweene the heart and it selfe. In the wicked also there is a fight, when they are tempted to sinne: but this fight is onely between the heart and the conscience. The wicked man whatsoeuer he is, hath som knowledge of good and euill: and therefore when he is in doing any euill, his conscience accuseth, checketh, and controulleth him, and he feeles it stirring in him, as if it were some liuing thing that crauleth in his bodie, and gnaweth vpon his heart, and thereupon he is very often grieued for his sinnes, yet for all that he liketh his sinnes very well, & loueth them, and could find in his heart to continue in them for euer: so that indeed when he sin-

Rom. 2. 14. 15.

1. Pet. 4. 3. 4

sinneth, he hath in his heart a striuing and a conflict, but that is onely betweene himselfe and his conscience. But the godly haue an other kinde of battell and conflict, for not onely their consciences pricke them and reproue them for sinne, but also their hearts are so renewed, that they rise in hatred and detestation of sinne; and when they are tempted to euill by their flesh & Sathan, they feele a lust & desire to doe that which is good.

Pſa.79.10. Pſal.119. 104.118. Rom.7.15.

LIIII.

The second temptation is a disquietnesse in the heart of a Christian, because he can not according to his desire, haue fellowship with Christ Iesus: he is exercised in this temptation on this manner.

Little seeling.

I. a Christ lets him see his excellencie, and how he is affected to-

a Can.6.2.

towards him.

a vers.3. II. a Then the Christian considering this, desireth Christ and his righteousnes.

III. He delighteth himselfe in Christ, and hath some enioying of his benefits.

b vers.4. IV. b Then hee comes into the assembly of the Church as into Gods wine-seller, that in the word and Sacraments, he may feele a greater measure of the loue of Christ.

c vers.5. V. But c he falls loue sicke: that is, he becomes troubled in spirit, because hee cannot enioy the presence of Christ in the said manner as he would.

d v.6,7. VI. d In this his spirituall sickenesse he first feeles the power of Christ supporting him, that the spirit bee not quenched, and hee e heares Christ as it

e vers.8. were whispering in his eares, as

a man

a man speakes to his friend when he is comming towards him a farre off.

VII. [b] After this Christ comes nereer, but the Christian can no otherwise enioy him, then a man enioyes the companie of his friend, who is on the other side of a wall, looking at him through the grate or lattise. [b] vers. 8.

VIII. Then his eies are opened to see the causes, why Christ so withdrawes himselfe, to see his owne securitie and negligence in seeking Christ, his slacknes in spirituall exercises, as in prayer and thanksgiuing, the deceitfulnes and malice of false teachers.

IX. [c] Then he comes to feele more liuely his fellowship with Christ. [c] vers. 7.

X. He prayeth that Christ

towards him.

a vers.3. II. a Then the Christian considering this, desireth Christ and his righteousnes.

III. He delighteth himselfe in Christ, and hath some enioying of his benefits.

b vers.4. IV. b Then hee comes into the assembly of the Church as into Gods wine-seller, that in the word and Sacraments, he may feele a greater measure of the loue of Christ.

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VII. [b] After this Christ comes nereer, but the Christian can no otherwise enioy him, then a man enioyes the companie of his friend, who is on the other side of a wall, looking at him through the grate or lattise. [b] vers. 9.

VIII. Then his eies are opened to see the causes, why Christ so withdrawes himselfe, to see his owne securitie and negligence in seeking Christ, his slacknes in spirituall exercises, as in prayer and thanksgiuing, the deceitfulnes and malice of false teachers.

IX. [c] Then he comes to feele more liuely his fellowship with Christ. [c] vers. 7.

X. He prayeth that Christ

would continue with him to the end.

LV.

No feeling

The third temptation is, trouble of minde, because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a christian in this tentation is this.

a Can. 3. 1.

1. [a] The poore soule lying as a man desolate in the night without comfort, seekes for Christ by priuate prayer and meditation, but it will not preuaile.

b v. 2.

2. [b] He vseth the helpe, counsell, and praier of godly brethren, yet Christ cannot bee found.

c v. 3.

3. [c] Then he seekes to godly ministers, to receiue some comfort by them, by their meanes he can feele none.

d v. 4.

4. [d] After that all meanes haue beene thus vsed, and none will pre-

preuaile, then by Gods great mercie, when he hath leaſt hope he findes Chriſt, and feeles him come againe.

5. Preſently his faith reuiueth, and layeth faſter hold on Chriſt.

6. And he hath as neere fellowſhippe with Chriſt in his heart, as before.

7. [e] Then comes againe the ioy of the holy Ghoſt: and the peace of conſcience as a ſweete ſleepe falls vpon him. [e] verſ. 5.

8. [f] Then his heart ariſeth vp into heauen by holy affections and prayers, which doe as pillars of ſmoake mount vpwarde, ſweet as mirrhe and incenſe. [f] verſ. 6.

9. [g] Alſo he is rauiſhed there with the meditation of the glorious eſtate of the kingdome of heauen. [g] v. 9. 10.

10. [h] He labours to bring o- [h] verſ. 11.

thers to consider the glorie of Christ and his kingdome.

a 1. cap. 3. v. 1. to the 15.

11. a After all this Christ reueales to his seruãt, what his blessed estate is both in this life, and in the life to come, more cleerely then euer before, and makes him see those graces which hee hath bestowed on him.

b vers. 16.

12. b Then the Christian prayeth that Christ woulde breath on him by his holy spirit, that he may bring foorth the fruits of those graces which are in him.

c vers. 1. &c.

13. c Lastly, Christ granteth him this his request.

LVI.

A spirituall slumber in worldly pleasures. Cant. 5. 1 Math. 25. 5.

The fourth temptation is securitie of heart, rising of ouermuch delight in the pleasures of the world. The exercise of a christian in this tẽptation is this.

1. He slumbers and is halfe a sleepe

sleepe in the pleasures of this world.

2. Christ by his word and spirit labours to withdraw him from his pleasures, [a] to make him more heartily receiue his beloued. Can. 5. a Vers. 2.

3. But he [b] delayeth to doe it, beeing loath to leaue his ease & sweet delights. b Vers. 3.

4. [c] Then Christ awakes him and stirs vp his heart: by making him to see the vanitie of his pleasures. c Vers. 4.

5. He then beginnes to bee more earnestly affected toward Christ.

6. [d] With sorrow he sets his heart to haue fellowship with Christ after his old manner: and this he expresseth by bringing foorth sweet fruits of righteousnesse. d Vers. 5. e Ver. 6.

7. [e] Then he feeleth that Christ

hath withdrawne his spirit.

8. Hee almost despaires for this.

9. Yet by priuate prayer seeks for Christ.

10. [a] When that will not help, he resorts to the Ministers of the word, at whose hands hee findes no comfort.

11. [b] Not recouering his first estate, through impatience of the loue of Christ, he makes his miserie knowne to straungers, to see if they can comfort him, and he somwhat comforts himselfe in describing Christs excellencie to them.

12. [c] They then are rauished with him to seeke Christ, and require then to know where to find him.

13. [d] Answer is made in the assemblies of the Church.

14. [e] After this communication

[a] Vers. 7.

[b] ver. 8, 9, 10 11, 12 13, 14. 15, 16.

[c] ver. 17.

[d] Cap. 6. 1.

[e] ver. 2.

tion, the Christians faith & feeling reuiueth, Christ returning to him againe.

15. [a] Then Christ assureth him in his heart, of his loue and liking towards him.

[a] Ver. 2. to the 7. v. of cap. 7.

16. Giuing further assurance to him that he shall grow vp and be made fruitfull in euery good grace.

17. After this the Christian comes in such a high measure to loue Christ, that nothing shal be able to seuer him from Christ.

LVII.

The fift temptation is a fall into some great sinne, as Noah into drunkennes, Dauid into adulterie and murther, Peter into the deniall of Christ. The exercise of a christian in this temptation is this.

5. A fall into some sinne.

1. At the first his heart is vsually dulled & made secure with sinne.

2. Yet after a while there by some meanes ariseth in his heart a godly sorrow: which is when he is greiued for this only cause, that by his sinne he hath displeased God, who hath bin to him so louing and mercifull a father, whose fauour he would be content to purchase, (so he might haue it and obtaine it) euen with the damnation of his owne soule.

a 2. Cor. 7. 11 3. a Then he begins to repent himselfe of his sinnes, renewing a fresh his former repentance.

4. This repentance he sheweth by signes.

1. A desire to leaue that sinne into which he is fallen. As they which crucified our Sauiour Christ, when they were *pricked in their hearts* at Peters sermon, they shewed this care in saying,

b Act. 2. 37. b *Men and brethren what shall we*

doe

doe to be saued?

2. An Apologie, which is when a man in the heauines of his heart shall not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it: ackowledging withall that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3. Indignation which is an inward anger & fretting against his own selfe, because he was so careless in looking to his owne waies. Peter when he had denied his master, *he wept and that bitterly*, which sheweth that with sorrow he had also an anger against himselfe.

4. A feare rising not so much from the iudgements of God, as from this, least he should hereafter fall into the same sinne againe, and by so doing more

c Mat. 26. 75.

grieuously displease God.

5. A desire euer after more carefully to please God.

6. Zeale in the seruice of God.

7. Reuenge vpon himselfe for his former offences: for example, if a man sinne in surfetting and drunkennes, if he euer repent, he will bring vnder his corrupt nature by sparing and moderating himselfe.

LVIII.

Outward affliction.

The sixt temptaion is outward afflictions, which the godly in this life must suffer. [a] *If any will goe after Christ, he must denie himselfe, take vp his own crosse, and follow him.* [b] And S. Peter sayeth, *that iudgement begins at gods house:* [c] And Paul, *that wee must enter into the kingdome of heauen through manifold temptations.* The exercise of a Christian in affliction is this.

a Mat. 16. 24

b 1. Pet. 4. 17.

c Act. 14. 22.

1. At

1. [a] At the first they are very heauie and bitter. a Heb.12.11.

2. He suffereth them with great lenitie and patience, submitting himselfe vnder the hand of God. Yet if they be in great measure, they will driue him to impatience.

3. If they continue, hee shall feele (according to his owne iudgement) the wrath and displeasure of God in his heart.

4. [b] His old sinnes will come a fresh into his remembrance, and trouble him. He is sleepie, and in his sleepe he hath visions, and dreames, and anxietie of spirit. b Iob.13.26

5. [c] In this miserie God supports his faith, that it faile not, and he then forsake Christ. c Iob.13.15.

6. [d] He feeling thus Gods power to strengthen him, hath experience of it in himselfe. d Rom.5.4

7. From

7 From experience proceeds hope, that the grace of God shal neuer be wanting vnto him in any afflictions to come: & as he hopeth, so it comes to passe.

l 1 Ioh. 4. 2. 5. 6

8 With this hope is ioyned l a serious humiliation before the Lord m with the fruit of peace and righteousnes.

m Heb. 12. 11.

If the afflictions be for Christs cause vnto death, then hee in more speciall manner is filled with the ioy of the holy Ghost, and he is then stablished with the greatest measure of the strength of Christ, that no torment is able to foyle, & to bring him from Christ, though the Christian should die a thousand times for it. According to that of Paul, n *To you it is giuen for Christ, not onely to beleeue in him, but also to suffer for his sake.* And this is grounded vpon the promise

n Phil. 1. 29.

mise of God, ° *When thou passest through the waters I will be with thee, and through the floodes that they doe not ouerflow thee : when thou walkest through the very fire, thou shalt not be burnt : neither shall the flame kindle vpon thee.* ° Esa. 43. 2.

LIX.

Hence ariseth a notable difference, betweene the godly and the wicked, in the suffering of afflictions. A Reprobate, the more the Lord layeth his hand on him, the more he P murmureth and rebelleth against God: it is contrary with the true christian : None feeleth more the power and rebellion of sinne then he : none is more assaulted by Satan then he, & oftentimes it commeth to passe, that God withdraweth the signes of his fauour from him, and lets him feele p Exod. 8.

feele his wrath. And this is the greatest temptation of all other, when a man shall see the Lord to be his enemie, and to his thinking to arme himselfe against him to his destruction. As [q] Ezechias did, who saith, *that the Lord did crash his bones like a lyon.* Or [r] as Iob saith, *that the arrowes of the Almightie were in him and the venime thereof drunke vp his spirit, and the terrours of God did fight against him.* Yet the true Christian when the world, the flesh, and the deuill, and God himselfe too are against him, doth euen then most of all rest in the Lord, and by faith cleaue [s] to him. [s] Though God should destroy me, yet would I trust in him (saith Iob.) [t] And Dauid saith, *My God, my God, why hast thou forsaken me?* When he saith that God had forsaken him, it may

[q] Esa. 38.
[r] Iob. 6. 38.
[s] Iob 13. 15.
[t] Psa. 22.

may seeme to be the complaint of a desperate man, not hauing so much as one sparke of faith: yet then he saith, *my God, my God*: which words contain a confession proceeding from true faith: so that in Dauid it appeareth, that the faithfull when they feele themselues forlorne, and vtterly reiected of God, according to the sense and iudgment of the flesh, yet by faith they can apprehend his hidden mercie, and behold it a farre off in the glasse of his promise. And so they doe often shew contrarie affections in their praiers as Dauid doth. † Iacob when he wrastled with the Angel for life and death, neuer gaue ouer: and whē he was foild, he would not cease before the Lord had blessed him. This his wrastling is a type of the conflicts which the faithfull

† Gen. 32. 28

full are to haue with the Lord himselfe, who vseth to bring his owne children (as it were) to the field: and he assaileth them with the one hand, and with the other he holdeth them vp, that so he may prooue and exercise their faith. And for this cause the Church [u] is called Israel by the name of Iacob. An example may be had in the woman of Canaan. [x] First, our Sauiour Christ gaue her faith, and by that faith shee was mooued to seeke to him. But when she was once come to him, he gaue her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew, as though he would neuer haue granted her request. But shee at euery repulse was more instant, crying more earnestly

[u] Psa. 130.

[x] Mat. 15. 22 23, 24, 25. 26 27.

earnestly vnto him: and shee plainly opposed her selfe to him, & would take no denial: for such is the nature of true faith. Wherfore, the faithful when they feele themselues ouerwhelmed with sinne, turmoiled with conflicts of Sathan, when they feele the anger of God offended with them, yet they can euen then lift vp their eye lids, & giue a glimps at the brasen serpent Christ Iesus, and can fling themselues into the armes of Gods mercie, and catch hold of the hand of God buffetting them, and kisse it.

LX.

Dangerous fals of a christian.

By these temptations it comes to passe, that a christian though he can not fall finally from Christ, yet he may fall very dangerously from his former estate. First, the graces of God may be by his default lessened in him:

him: else Paul would not haue giuen out these exhortations, [a] *Quench not the spirit.* [b] *Grieue not the holy spirit of God, by whome ye are sealed vnto the day of redemption.* Secondly, the graces of God may be buried in him and couered for a time, so that he may be like a man in a traunce, who both by his owne sense, and by the iudgment of the Physitian, is taken for dead. This was the estate of Peter, who though he confessed that Christ was the sonne of the liuing Lord, [c] yet he denied him and forswoare him at the voice of a damsell. Thirdly, he may fall againe into the same sinne after repentance. Indeed this is a dangerous case; yet it may befall a true christian. Otherwise when as the Israelites (Gods people) had fallen away from him by their sinnes,

[a] 1. The. 6. 19
[b] Eph. 4. 30.
[c] Mat. 16. 16 26. 70.

and

and idolatries, he would not ſtil haue offered them mercie, [d] as he doth by his Prophets: And [e] Paul praieth the Corinthians *in Chriſts ſtead, that they would be reconciled to God*: who neuertheleſſe before were reconciled to God. Fourthly, he may commit a ſinne of preſumption, which is a fearefull ſinne, beeing done *wittingly* of knowledge and *willingly*, and with ſome *wilfulneſſe*. Therefore Dauid prayed, [f] *keepe thy ſeruant from preſumptuous ſin*: and to ſhew himſelfe to be in danger of it, he prayeth further, *Let them not haue dominion ouer me*. Laſtly, he may fall into deſpaire of Gods mercie for a time, and this is a daungerous ſinne. For he which deſpaires, makes all the promiſes of God to be falſe, and this ſinne of all other is moſt contrarie to true

[d] Eſa. 14. 18. [e] 2. Cor. 5. 20

[f] Pſa. 19. 13.

ſa-

saving faith. In this estate was
g Psal. 77, 11. David, when beeing in trouble, he said, g *this is my death.* And Paul shewes that the incestuous man might haue fallen into des-
h 2. Cor. 2. 2. peration, when he saith: h *Comfort him, least he be swallowed vp of ouermuch heauinesse.* And it must be remembred that the Church of Rome erreth in this, that she teacheth desperation to be a sin against the holy Ghost. This sinne against the holy Ghost, is a blasphemie spoken against the knowne truth of Gods word, or a deniall of Christ, of a wilfull and obstinate malice. But desperation may arise through ignorãce of a mans owne estate: through horror of conscience for sin: through an often relapse into some sinne: through the ouerdeepe consideration of a mans owne vnworthines:

worthines: lastly, by abiuration of the truth, through compulsion and feare. *This befell Francis Spira, who after his apostasie despaired. Yet they are much, ouerseene that write of him as of a damned creature. For first, who can tell whether he despaired finally or not. Secondly, in the very midest of his desperation, he complained of the hardnes of his heart, which made him that he could not pray: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart, is by some contrarie grace; so that we may conueniently thinke, that he was not quite bereft of all goodnesse: though he neither felt it then, nor shewed it to the beholder.

*What is to be thought of Fr. Spira.

LXI.

The cause why a Christian can not quite fall away from grace, is

Corroboration.

is this: after that he is ſanctified, he receiueth from God another ſpecial grace, which may be called Corroboration. For he hath in him not only the ſanctifying, but alſo the ſtrengthening power of Chriſt. Therefore Paul prayeth for the Epheſians, [i] *that they may be ſtrengthened in the inner man*: for the Colloſſians, [k] *that they might be ſtrengthened with the glorious power of Chriſt.* And of himſelfe he ſaith, [l] *that he is able to doe all things through the power of Chriſt that ſtrengthneth him.* [m] Dauid ſaith, *that God reneweth them that feare him, as the Eagle reneweth her decaied ſtrength.* From hence as from a ſpeciall cauſe ariſeth patience and perſeuerance vnto the end: for when a man is ſupported by the power of Chriſt, he may be able to beare many croſſes patiently

[i] Eph. 3. 16.
[k] Col. 1. 9.
[l] Phil. 4. 13.
[m] Pſal. 103. 5

Patience.
Perſeuerãce

ently with a contented minde: and perſeuere in bearing of it how long ſoeuer the croſſe indureth.

LXII.

Thus much of the eſtate of a *Chriſtian* in this life. Now I will adde ſome reaſons in the way of perſwaſion to all men, but eſpecially to worldlings, and to looſe profeſſours of the goſpell, that they would vtterly denie themſelues, [d] and vſe all meanes to become true *Chriſtians* by beeing *made newe creatures in Chriſt*, and [e] by leading ſuch a life as *may adorne the Goſpell of Chriſt*.

A perſwaſion to chriſtianitie.

d 2. Cor. 5. 17.

e Tit. 2. 10.

My firſt reaſon is this; the man that liueth in this world not beeing a true *Chriſtian*, is far more vile then the baſeſt creature of all, euen the dogge, or toad. For firſt he is nothing elſe but

but a filthie dunghill of all abomination and vncleanneſſe, the
a Rom. 8. 20 a stinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the noſtrils of God, but onely the ſuffering of Christ beeing a ſacrifice of a ſweete ſmelling ſauour to God. We make it very daintie to come neere a lazar man that is full of botches, blaines, and ſores; but much more are thoſe men to bee abhorred, who haue lien many
b Eph. 2. 1. yeares ſtarke b *dead in ſinnes and treſpaſſes*: and therefore now doe nothing elſe but rotte and ſtinke in them like ougly loathſome carrions.

Secondly, hee which is no Christian is vnder the power of darkenes, hauing Sathan for
c 2. Cor. 4. 4. his prince c and God, and giuing vnto him in token of homage his

his best parts, euen his mind and conscience to bee his dwelling place: and his whole conuersation is nothing else but a perpetuall obedience to Sathan. If Atheists and worldlings, and carnall Gospellers were perswaded of the truth of this (as it is most true) it would make them howle and crie, though now they liue at ease without feeling any pricke of conscience for sinne. And if they had but the least sense of it in the world, it would make their flintie hearts to bleede, and it would make them shedde riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ: awake therefore thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. Open thine heare

to receiue Christ, and then hee will come and bind the strong man Sathan, and cast him out, and dwell in thee himselfe.

Thirdly, he which is no Christian is in danger of all the iudgments of God, so that euery moment some of them may befall him. He may perish suddenly by water with the old world, he may be consumed with fire and brimstone with Sodom and Gomorrha, he may be swallowed vp of the earth with Dathan and Abiram, he may hang himselfe with Iudas, hee may haue his braines dashed against the ground, and be eaten vp of dogges with Iezabel, he may die in the hardnesse of heart with Pharaoh, he may despaire with Caine and Iudas, he may bee stricken with suddaine death

with

with Ananias and Saphira his wife, he may be eaten of worms with Herod, he may be smitten with trembling that he cannot heare Gods word with Felix, he may voide his guts at the stoole with Arius, he may crie at his death that he is damned with Latomus, he may be left vnto himselfe to mocke, blaspheme, and renounce Christ with Iulian: and he may suffer many more fearefull iudgments, whereof the Lord hath [a] great store, & all tend to the confounding of them which will not be humbled vnder his hand. Contrariwise, the true Christian is so farre out of the reach of Gods iudgements that they cannot hurt him: [b] Christ is *a couering and a cloud* against the heat and tempest of Gods iudgement, when a mans heart is

[a] Deut. 32. 34.

[b] Esa. 4. 6.

sprinckled with the blood of this immaculate Lambe, all the plagues of GOD passe ouer him. In the destruction of Ierusalem the [a] righteous beare a marke in their foreheades and are saued. Therefore let him that hath regard to his owne safetie become a Christian.

[a] Eccl. 9. 4.

Thirdly, the man which is no Christian is in daunger of eternall death and damnation in hell fire: and they which fal into this estate, it had bin ten thousand folde better for them if they had neuer beene borne, [b] for they are quite seperated *from the presence of God, and from his glorie:* all the companie they haue is with the Deuil and his Angels. Their bodies and soules are tormented with infinite horror and anguish arising of the feeling of the whole wrath of God,

[b] 2. Th. 1. 9.

God, in which as into a bottomlesse sea, they are plunged. Thus they are alwaies dying, and yet are neuer dead. Furthermore, the length of this torment must be considered, which greatly aggrauates the paine. If a man might be deliuered from the paines of hell when he had suffered them so many yeares as there be drops in the sea, or little sands in the whole earth; it were some comfort: but after that those yeares be expired there shall come no release, but the damned shall continue in shriking, yelling, and gnashing of teeth, enduring the consuming heate of Gods wrath without any ende for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an

A godlesse man carrieth hell in his bosome.

an euill conscience, which if it bee neuer so little touched with any part of Gods anger, a man shall feele himselfe to haue euen the pangs of hell in his heart. Nowe therefore all that would escape out of this hellish and damnable estate, while they haue time let them pray for the pardon of their sins in Christ, and walke according to the spirit in newnesse of life, and then they may assure themselues, that there is no condemnation can belong to them. And it must be alwaies remembred that hee which would liue, when he is dead, must die while he is aliue, namely to sinne. And againe, he which would rise to eternall life in the day of iudgement, must needes rise from sinne before he die vnto newnesse of life.

The

The fourth reason: God hath appointed vnto euery man that liueth in the Church a certaine time of repentance, and of comming to Christ. And he which misspendeth that time and is not made a Christian then, can neuer be saued. This made our Sauiour Christ weepe for Hierusalem and say, [a] *O if thou hadst knowne at the least in this thy day, those things which belong to thy peace, but now are they hidden from thine eyes.* And he further signifieth the destruction of Ierusalem, [b] because shee *knew not the time of her visitation.* Againe, the neglecting of this time is one cause, why not one or two, but many [c] shall seeke to enter into the kingdome of heauen, and yet shall not be able. It is a marueilous thing, that they which seeke to bee saued

a Luk. 19. 32

b Ver. 44.

c Luk. 13. 24

should perish, but the fault is theirs which seek when it is too late. Nowe therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art aliue at this time, yet thou hast no lease of thy life. God may call thee out of this world the next yeare, the next weeke, the next houre: yea hee may strike thee with suddaine death at this very present. And in very truth, if thou goest forth of this world beeing no repentant sinner, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speed repent and turne vnto God, and bring foorth fruites worthie the amendement

of

of life, that all thy ſinnes may be done away, when the day of death or the day of iudgement ſhall be. And doe not thinke with thy ſelfe that it ſhal be ſufficient to deferre thy turning vnto God till the laſt end. For late repentance is ſeldome true repentance. And he which continueth long in any ſinne, is in a daungerous caſe. If a man lie long in any diſeaſe, he will ſcarſe recouer his former health: and he which is growne in the cuſtome of any ſinne, and the ſinne is becom ripe in him, it is a thouſand to one he is neuer ſaued: according to that of S. Iames,

f Sinne beeing perfected bringeth forth death. f Iam. 3. 13.

The fift reaſon: Eternall life is a thing deſired of all men: yet none ſhall bee made partakers of it, but the true Chriſtian,

and

and the glorious estate of this life would moue any man to be a Christian. First of all, they which haue eternall life are freed from al paines, sicknesses, infirmities, hunger, thirst, cold, wearinesse: from all sinne, as anger, forgetfulnesse, ignorance; from hell, death, damnation, Sathan, and from euery thing that causeth miserie: according to that of Saint Iohn: *And God will wipe away all teares from their eyes: and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine, for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiestie in heauen there to *behold his face*, that is, his glorie, as our Sauiour Christ saith, *Father, I will that they which thou hast giuen me, bee with me euen*

a Reu. 21. 4.

b Ioh. 17. 24

where

where I am, that they may behold my glory which thou hast giuen me. And Dauid saith, *In* [a] *thy presence is fulnesse of ioy, and at thy right hand there are pleasures for euermore.* Thirdly, they shall haue such an excellent communion with God, that he shall be vnto them *all in all.* For in the ende of the world, when the whole number of the elect is accomplished, Christ shall present them to his father; and as he is mediatour he shall cease to be a King, a Priest, a Prophet; for though the efficacie of his offices be euerlasting: yet the execution of them shall then cease, as Paul saith, [b] *then shall be the ende, when he hath deliuered vp the kingdome to God: euen the father, when he hath put downe all rule, all authoritie and power.* Again, among the elect there shall not be king and subiect, father,

a Psa. 16. 11. Reu. 22. 4.

b 1. Cor. 15. 24.

mother, childe, master, seruant, noble, ignoble, rich, poore, liuing, dead. Some will say, what then shal be? I answer, one glorious and euerlasting God, the Father, the Sonne, & the H. Ghost shall be in all the Elect, all that heart can wish and desire. Men shall not be in darkenes, neither shall they neede the light of the Sunne, Moone, or starres, God himselfe immediately shall be their light, as b Iohn saith, *And the Citie hath no neede of the Sun, neither of the Moone to shine in it: for the glorie of God doth light it, and the Lambe is the light of it.* Men shall not then neede meat, drinke, cloathing, sleepe, recreation, fire, shade, respiration, or any other such like, but God himselfe immediately shall be their life, and all things concerning life by Christ. Which Iohn signifieth,

b Reu. 21. 23

nifieth, when he saith, *that* [d] *he saw a pure riuer of water of life, cleere as chrystall proceeding out of the throne of God, & of the lamb; there beeing by either side of it the tree of life which bare two manner of fruits, and gaue fruit euery moneth.* And whereas God is continually to be worshipped in heauen; they neede no other tabernacle or temple thereunto, but God himselfe shall be their temple: as Iohn saith, *I saw no temple therein: for the Lord God almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God and Christ as he is man, and all the Saints which are his members, there ariseth an vnspeakable ioy and gladnes wherewith they are filled. Dauid saith, [e] that Gods children shall be satisfied *with the fatnesse*

[d] Reu. 22. 1, 2

Reu. 21, 22.

[e] Psa. 36.

of

of his house, and that he shall giue them drinke out of the riuers of his pleasures. This ioy vndoubtedly is infinite, and the Saints are not onely repleniſhed with it, but they are alſo ſwallowed vp of it as with an huge and infinite ſea of waters, as may appeare in Peter, who at the transfiguration of Chriſt, was ſo rauiſhed out of meaſure with ioy at the ſight of it, that he quite forgot himſelfe, ſaying to Chriſt, *Maſter, it is good beeing here: let vs make three Tabernacles, one for thee, one for Moſes, and an other for Elias.* Laſtly, out of this communion ariſeth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their ſoules, and ſtrength, and this loue ſheweth it ſelfe in that they are eternally occupied in worſhipping of God, by ſinging

f Mat. 17. 4

g Reu. 7. 11, 12.

ing of songs of praise & thanksgiuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in this world as dresse and dung, [h] so that they may obtaine Christ and his righteousnesse.

[h] Phil. 3. 8.

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the child of wrath & vengeance. Sathan hath wounded thee with many a deadly wound of sinne: thou liest bleeding at the heart and art like to die eternally. Thou being in this estate, there is no man on earth, no Saint in heauen, no Angell, no creature at all, is able to helpe thee; Christ onely was able; he therefore came down from heauen and became man for this cause,

cause, to worke thy deliuerance. Furthermore in the curing of the wound of sinne, no hearbe, no water, no plaister, no physicke, can doe thee any good: onely the bodie and blood of Christ is soueraigne for this matter, beeing steeped in the wrath of God. He therefore subiected himselfe to the death, euen the death of the crosse, vpon which hee suffered the wrath of God due to the sinne of mankinde: and of his owne heart blood he tempered for thee a soueraigne medicine to heale al thy wounds and soares. Now therefore despise not this mercie; seeke vnto Christ, lay open all thy soares pray him that he would vouchsafe thee, if it be but one droppe of his blood; then he will come vnto thee by his holy spirit, he will wash & supple thy wounds

in

in his blood and bind them vp. He is the *i tree of life the leaues wherof heale the nations.* If thou get but one leafe of him thou art well, it will heale thee & reſtore thy dead ſoule, that thou maieſt liue eternally in the kingdome of heauen. If this reaſon will not moue thee to be a chriſtian, thy caſe is deſperate. It is the beſt reaſon that Paul could vſe to this purpoſe. *As obedient children (ſaith he) faſhion not your ſelues vnto the former luſts of your ignorance,* [k] *but as he which hath called you is holy, ſo be ye holy in all manner of conuerſation.* His reaſon followeth: [l] *Knowing that yee were not redeemed with corruptible things, as ſiluer and gold, from your vaine conuerſation receiued by the tradition of the Fathers, but with the precious blood of Chriſt, as a Lambe vndefiled & without ſpot.*

i Reu. 22. 3.

k 1. Pet. 1. 14, 15.

l ver. 18, 19.

Thus

Thus much haue I spoken to the worldling, who in his heart makes no more account of Christ then of his old shooes; and who had rather be without Christ, then be without his pigs, with the Gaderens. Now for the true Christians I haue nothing to say but this: The Lord increase the number of them: And [m] the Lord fulfill thē with the knowledge of his will in all wisedome and spirituall vnderstanding, that they may walke worthie of him, and please him in all things, beeing fruitfull in all good workes, and increasing in the knowledge of God. And whereas they are at continuall war against the flesh, the world, & the deuil: Lord Iesus strengthen them with all might, thorough thy glorious power, vnto all patience and long suffering

Mat. 8.

[m] Coloss. 1. 2. 9. 10. 11.

ring with ioyfulnes. And deare father of all mercie plant that gouernement in thy Church euery where which thou hast reuealed in thy word, that thy Saints may worshippe thee in those meanes, in that order and comelinesse, which thou hast appointed, abounding in righteousnes, peace of conscience, and ioy of the holy Ghost. Amen. Amen.

A DIALOGVE OF the state of a Christian man, gathered here and there out of the sweet and sauorie writings of master Tyndall and master Bradford.

Timotheus. Because of our auncient acquaintance and familiaritie (deare friend *Eusebius*) I will make bold with you to aske such questions as may be for my edification and comfort, and

and of no other matters but euen of religion, whereof I see you are an olde professour. And first of all, let me be bold to aske this question of you, how it pleased God to make you a true Christian, and a member of Christ Iesus whom I see you serue continually with a feruent zeale.

Eusebius. For that old acquaintance that was betweene vs, and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in me: therefore I pray you marke a little what I shall say, & I will declare vnto you the truth euen forth of the feeling of mine own conscience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did

bring

bring me into captiuitie and bondage vnder the deuill, and the deuill was my Lord and my ruler, my head, my gouernour, & my Prince, yea, and my God. And my will was locked and knit faſter vnto the will of the deuil, then could an hundred thouſand chaines binde a man vnto a poſt. Vnto the deuils will did I conſent with all my heart, with all my mind, with all my might, power, ſtrength, will, and life; ſo that the lawe and will of the deuill, was written as well in my heart, as in my members, and I ranne headlong after the deuill with full ſayle, and the whole ſwing of all the power I had: as a ſtone caſt vp into the ayre commeth downe naturally of it ſelfe with all the violent ſwing of his owne weight. O with what deadly

deadly and venemous heart did I hate mine enemies? with how great malice of minde inwardly did I slay and murther? With what violence & rage, yea with what feruent lust committed I adulterie, fornication, and such like vncleannes? With what pleasure and delectation like a glutton serued I my belly? With what diligence deceiued I? how busily sought I the things of the world? Whatsoeuer I did work, imagine, or speake, was abominable in the sight of God: for I could referre nothing vnto the honour of God: neither was his law or will written in my members or in my heart, neither was there any more power in me to follow the will of God then in a stone to ascend vpward of it selfe. And besides that I was a-sleepe in so deep blindnes that I

could

could neither see nor feele in what miserie, thraldome, and wretchednesse I was, till Moses came and awaked me and published the lawe. When I heard the law truly preached, how that I ought to loue and honor God with al my strength and might, from the lowe bottome of the heart, because hee did create me lord ouer it, and my neighbour, yea mine enemies as my selfe inwardly from the ground of my heart, because God hath made them after the likenesse of his owne image, and they are his sonnes as well as I, and Christ hath bought thē with his blood, and made them heires of euerlasting life as well as I: and how I ought to doe whatsoeuer God biddeth, and to abstaine from whatsoeuer God forbiddeth; with al loue and meeknesse, with a fer-

a feruent and burning luſt from the center of the heart. Then began my conſcience to rage againſt the law and againſt God. No ſea, bee it neuer ſo great a tẽpeſt was ſo vnquiet, for it was not poſſible for me a natural man to conſent to the law that it ſhould be good, or that God ſhould bee righteous, which made the law: in as much as it was contrarie to my nature, and damned me and all that I could do, and neuer ſhewed me where to fetch helpe, nor preached any mercie: a but onely ſet me at variance with God, and prouoked and ſtirred me to raile on God, and to blaſpheme him as a cruell tyrant. And indeede it was not poſſible to doe otherwiſe, to thinke that God made me of ſo poiſoned a nature, and gaue me an impoſſible lawe to per-

a Rom. 4.

forme: I beeing not borne againe by the ſpirit, and my wit, reaſon, and will, beeing ſo faſt glewed, yea nailed and chained vnto the will of the deuill. This was the captiuitie and bondage whence Chriſt deliuered me, redeemed, and looſed me. His blood, his death, his patience in ſuffering rebukes and wrongs, and the full wrath of God, his praiers and faſtings, his meekeneſſe and fulfilling the vttermoſt pointes of the lawe, appeaſed the wrath of GOD, brought the fauour of God to me againe, obtained that God ſhould loue me firſt, and bee my father, and that a merciful Father, that would conſider my infirmitie and weakneſſe, and would giue me his ſpirit againe, which hee had taken away in Adam, to rule, gouerne, and

ſtrengthen me, and to breake the bonds of Sathan wherein I was ſo ſtreight bound. When Chriſt was on this wiſe preached, and the promiſes rehearſed which are cõtained in the book of God, (which preaching is called the Goſpell or glad-tidings,) and I had deepely conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercie of God and kindneſſe ſhewed of Chriſt. For when the Goſpell was preached, the ſpirit of God (me thought) entred into my heart, and opened my inward eyes, and wrought a liuely faith in mee, and made my wofull conſcience feele and taſte how ſweet a thing the bitter death of Chriſt is, and how mercifull and louing God is through Chriſts purchaſing and merits,

rits, and made me beginne to loue againe, and to consent to the lawe of God how that it is good and ought so to bee, and that God is righteous that made it: lastly, it wrought in mee a desire to be whole, and to hunger and thirst after more righteousnesse, and more strength to fulfill the lawe more perfectly: and in all that I doe or leaue vndone to seeke Gods honour and his will, with meekenesse, euermore condemning the imperfections of my daies by the lawe.

Now then this good worke of God to my saluation standeth in two points, the working of the lawe, and the working of the Gospell: the preaching of the lawe was a key that bound and damned my conscience, the preaching of the Gospel was

another key that looſed mee againe. Theſe two ſalues (I meane the lawe and the Goſpell) vſed God and his preacher to heale and cure me a wrethed ſinner withall. The law did driue out my diſeaſe and made it appeare, and was a ſharpe ſalue and fretting corasiue, and killed the dead fleſh, and looſed and drew the ſore out by the roote, and all corruption. It pulled from me all truſt and confidence I had in my ſelfe, and in mine owne workes, merits, deſeruings, and ceremonies, and robbed me of all my righteouſnes, and made me poore. It killed me in ſending me down to hell, and bringing me almoſt to vtter deſperation, and prepared the way of the Lord, as it written of Iohn Baptiſt. For it was not poſſible that Chriſt ſhould

come

come vnto me as long as I trusted in my selfe or in any worldly thing, or had any righteousnes of mine owne, or riches of holy workes. Then afterward came the Gospell a more gentle plaister, which suppled and swaged the wounds of my conscience and brought mee health: it brought the spirit of God, which loosed the bondes of Sathan, and coupled me to GOD and his will through a strong faith and feruent loue. Which bands were too strong for the deuill, the world, or any creature to loose. And I a poore and wretched sinner felt so great mercie, that in my selfe I was most sure that God would not forsake me, or euer withdraw his mercie or loue frō me. And I boldly cried out with Paul, saying, *Who shall separate* Rom. 3.

me from the loue of God, &c. Finally, as before when I was bound to the Deuil and his will, I wrought all manner of wickednesse, for I could doe no otherwise, it was my nature: euen so now since I am coupled to God by Christs bloode, I doe good freely, because of the spirit and this my nature. And thus I trust I haue satisfied your first demaund.

Timoth. Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your child-hoode you were of a good and gentle nature, & your behauiour was alwaies honest and ciuill, and you could neuer abide the companie of them which were rosters, and ruffians, and swearers, and blasphemers, and contemners of Gods word,

worde, and drunkards which now are tearmed good fellows. And your dealing with all men hath beene euer commended for good, faithfull and iuſt. What meane you then to make your ſelfe ſo abhominable and accurſed, and to ſay, you were ſo wholly addicted vnto wickedneſſe, and your will ſo fearefully and miſerably in captiuitie vnto the accurſed will of the deuill.

Euſebius. Brother *Timothie* I know what I ſay, God giue me grace to ſpeake it with more liuely feeling of my weakneſſe, and with a more bitter deteſtation of my ſinne. By nature thorough the fall of Adam am I the child of wrath, heire of the vengeance of God by birth: yea and ſo from my firſt conception: and I had my fellowſhippe

with the damned deuils vnder the power of darkneſſe and rule of Sathan, while I was yet in my mothers wombe: and although I ſhewed not the fruites of ſinne as ſoone as I was borne, nor long after: yet was I full of the naturall poiſon, from whence all wicked deedes doe ſpring, and cannot but ſinne outwardly, as ſoone as I am able to worke (be I neuer ſo young) if occaſion be giuen: for my nature is to ſinne, as is the nature of a ſerpent to ſting: and as a ſerpent yet young, or yet vnbrought forth is full of poiſon, and cannot afterward (when time and occaſion is giuen) but bring foorth the fruites thereof. And as an Adder, a Toade, or a Snake is hated of man, not for the euill it hath done, but for the poiſon that is in it, and hurt which

which it cannot but doe: ſo am I hated of God, for that naturall poiſon which is conceiued and borne with me before I doe any outward euill. And as the euill which a venimous worme doth, maketh it not a ſerpent, but becauſe it is a venimous worme, therefore doth it euill, and poiſoneth: euen ſo do not our euill deedes make vs euill firſt, but becauſe we are of nature euill, therefore doe wee euill, and thinke euill, to eternall damnation by the lawe, and are contrarie to the will of God in our will, and in all things conſent to the will of the fiend.

Timoth. As yet I neuer had ſuch a feeling of my ſinne as you haue had: and although I would be loath to commit any ſinne, yet the lawe was neuer ſo terrible vnto me, condemning

ning mee, pronouncing the sentence of death against me, & stinging my conscience with feare of everlasting paine, as I perceiue it hath beene vnto you: therefore I feare oftentimes lest my profession of religion should be onely in truth meere hypocrisie, I pray you let me heare your mind.

Eusebius. A true saying it is that the right way to goe vnto heauen, is to saile by hel, and there is no man liuing that feeleth the power and vertue of the blood of Christ, which first hath not felt the paines of hel. But yet in these paines there is a difference: and it is the will of God that his children in their conuersion shall some of them feele more, some lesse. Ezechias on his death bedde com- Esa. 33. plaineth, that the Lord breaketh

eth his bones like a lyon, that he could not ſpeake by reaſon of paine, but chattered in his throat like a Crane, and mourned like a Doue. Iob ſaith, that God is his eneme, and hath ſet him vp as a marke to ſhoote at, and that the arrowes of the Almightie are vpon him, and that the poiſon of them hath drunke vp his ſpirit. Dauid bewaileth his eſtate in many Pſalmes, but eſpecially in the 130. pſalme, where he beginneth on this manner: Out of the deepe places haue I called vnto thee O Lord: which is as though hee ſhould ſay; O my poore ſoule fall not flatte downe, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſſe thee ſore indeede, but be not for all that quite ouerwhelmed, thou art thruſt downe ſo lowe into Iob. 6. 4. Iob. 13.

Pſal. 132.

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the depth of deepes, that thou hadst neede crie aloude to be heard of him which dwelleth in the higheſt heights: and the euer-burning hell fire is not farre from that Lake whither thine iniquities hath plunged thee, ſo that thou maieſt perceiue as it were the Eccho of their cries and deſperate howlings, which be there caſt out of all hope of euer comming foorth. But the Lord which bringeth foorth euen to the borders of hell his beſt beloued when they forget themſelues, knoweth alſo how well to bring them back againe. *Goe* no further then downeward, but lift vp thy heart together with thine eie and ſeeke vnto the Lord, to reach vnto thee his mercifull and helping hand. *Againe*, in the Scriptures we finde examples of men con-

uerted

uerted vnto the Lord without any vehement ſorrow of their ſinnes. What anguiſh of conſcience had the theefe vpon the croſſe for his former life in his preſent conuerſion at the houre of death? How was Lidya diſmaid and caſt downe in reſpect of her wickedneſſe, like as Dauid was or Iob, whoſe heart God onely is ſaid to haue opened to giue attendance to the preaching of Paul and Silas, who alſo euen preſently after was readie to entertaine them, and to make them a feaſt in her houſe, which ſhee could not haue done if ſhee had beene in the perplexities of Ezechias, or Dauid. The ſame may be ſpoken of the Iayler, and of them which heard Peters ſermon at Ieruſalem, who for all that they had murthered our Sauiour Chriſt,

yet

yet in their conuersion, their hearts were onely for the time pricked. So then God in preparing vs, which in truth are nothing but fleshly and stinking dunghils of sinne, nay very vncleannes and pollution it selfe, I say, in preparing vs to be the temples of his holy spirit to dwell in, and the storehouses to hord vp his heauenly graces in, doth otherwhiles vse a mild and gentle remedie, and maketh the law to looke vpon vs, though with no louing and gentle, yet with no fearefull countenance, and otherwhiles in some he setteth a sharp edge vpon the law, & maketh it to wound the heart very deepe, and as a strong corasiue to torment them, and to fret and gnaw vpon their consciences. And we see by experience that a botch or boyle in a

mans bodie, as is well eased of the corruption that is in it by the pricking of the point of a small needle as by the launcing of a great razour. Wherefore if God by his spirit haue wrought in you sorrow for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieued with a godly sorrow for your sinnes, it is a good token of the grace of God in you.

Timoth. Surely, this is a great comfort you giue me, GOD make me thankefull for it. And I pray you more plainely shew me the state of your life till this houre, that I and all other may take warning by it.

Euseb. That which may doe good vnto other men I will neuer conceile though it be to my per-

perpetuall shame. As I was conceiued and borne in sinne, so my parents brought me vp in ignorance, and neuer shewed me my shame & miserie by Gods law: and I liued a long time, euen as a man in a dead sleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor deuill. And the deuill himselfe (as now I perceiue) did often perswade my secure conscience that I was the childe of God, and should be saued as well as the best man in the world: and I yeelded to this perswasion, and did verily thinke it: so that when the preacher for wickednesse and securitie denounced Gods iudgements and hell fire, I haue saide vnto my neighbour that I hoped I should be saued, and hee should goe to hell: and when I

was

was asked whether I could keepe all the commaundements of the lawe, I ſaid that I could: and beeing asked whether I neuer ſinned, I ſaid I thought that otherwhiles I did, but for them which were but few, I hoped God would haue mercie, and haue me excuſed, and all my neighbours were glad of my companie, they ſpoke well of me, and I was taken for an honeſt man, when as indeede before God I was a vile beaſt, and the child of wrath, inſpired with the ſpirit of the deuill continually. Well, afterward I heard the lawe preached, and I ſawe and remembred many fearefull iudgements of GOD vpon men whome I in reaſon thought were as good men as I, then I beganne to conſider mine owne eſtate, & to perceiue my

my sinnes, and my cursednesse, & vpon a time aboue all other, the curse of the lawe made me inwardly afraid, & my flesh then began to tremble & quake: then I could not sleepe in the night season, I was afraid of euery thing. If I were in my house, I thought the house would fal on my head: if abroad I thought euery crannie of the earth would open it selfe wider and swallow me. I started at euery straw, and at the mouing of a flie: my meat was loathsom vnto me, and I thought I was not worthie of so good a creature of God, & that God might iustly turne it to my bane: the griefe of my heart for my life past made me shed aboundance of teares: & vpon that I remembred in Dauids Psalmes, that his teares were his drinke, and

that

that he did wet his bedde with teares. And now the deuill changed both his coat and note, and in fearefull manner cried in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this griefe of my ſoule was the beginning of hell. And the greater was my paine, becauſe I durſt not open my minde vnto any for feare they ſhould haue mocked me, & haue made a ieſt of it. Wherefore I was faine to goe to a godly learned preacher; I ſhewed mine eſtate vnto him; after I had continued with him the ſpace of two or three daies, I receiued comfort both by the promiſes of mercie, which he ſhewed me in the booke of God, and by his feruent, godly, and effectuall praiers: and I thank God euer ſince I haue had ſome aſ-

ſurance

ſurance (in ſpite of the deuill) that I do appertaine to the kingdome of heauen, and am now a member of Ieſus Chriſt, and ſhall ſo continue for euer.

Timoth. How know you that God hath forgiuen your ſinne?

Euſeb. Becauſe I am a ſinner and he is both able and willing to forgiue me.

Tim. I graunt that he is able to forgiue you, but how knowe you that he will? you know your ſinnes are very great.

Euſeb. I graunt, but Chriſts paſſion is farre greater: and although my ſinnes were as redde as skarlet and as purple, yet they ſhalbe as white as ſnow, and as ſoft as woll.

Timoth. Oh but you haue ſinned very often.

Euſeb. Tell me not I pray you what I haue done, but what I will

will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, and my earnest prayer to God is, hereafter to take better heede, and to amend my former life.

Timoth. Is that enough thinke you?

Euseb. What lacketh?

Timoth. The fauour and mercie of God, that may cleane forsake you.

Euseb. Nay that I will neuer grant: for I am certainely perswaded of the fauour and mercie of God euen to the saluation of my soule.

Tim. Oh shew me that, that is the thing I earnestly desire, to be assured of Gods special goodnes, euen by your experience.

Euseb. According as GOD hath giuen me to feele the same, so

so will I shew it you. And first of all the dealing of God towards me is a good argument to me. In the first commandement God hath commanded me to take him to be my God, and in the Lords prayer he teacheth me to call him Father: he hath created the world generally, & euery creature particularly for man, and so for me, to serue for my commoditie, necessitie, and admonition. Also he made me after his owne image, hauing a reasonable soule, bodie, shape, where he might haue made me a toad, a serpent, a swine: deformed, frantieke. Moreouer, he hath wonderfully preserued me in my infancie, childhoode, youth, middle age hitherto from manifold daungers and perills: all which doe confirme in me a perswasion of Gods fatherly

loue:

loue: & that I should not doubt hereof: where I might haue bin borne of Turkes, loe it was the will of God that I should be borne of Christian parents, and be brought into Gods Church by baptisme, which is the Sacrament of adoption, & requireth faith, as well of the remission of my sinnes, as of sanctification & holines to be wrought of God in me by his grace and holy spirit: where I might haue beene borne in an ignorant time and religion, God would that I should be borne in these daies and in this countrey where is more knowledge reuealed then euer was here or in many places else is. Where I might haue beene of a corrupt iudgement, & intangled with many errours of Papistrie, and of the Familie of Loue, and of the schisme of

Brown,

Browne, by Gods goodneſſe my iudgement is reformed, and hee hath lightened mine eyes to ſee, and my heart to embrace his ſincere truth. *By* all which things I do confirme my faith of this, that *God* alwaies hath been, is, and wil be for euer my father, and at my departing foorth of this world will giue me the crowne of euerlaſting glorie. Secondly, when as man is euermore doubting of the promiſes of God, bee they neuer ſo certaine, God of his infinit mercie to preuent all occaſions of doubting, promiſeth to give his owne ſpirit as a pledge, pawne, or earneſt-peny vnto his children of their adoption and election to ſaluation. Now, ſince it pleaſed God to call me from hypocriſie to bee a member of his Church, I feele that in my

selfe which I neuer felt or heard of before. In times past, I came to prayers, and to the preaching of Gods word, euen as a Beare commeth to the stake, now the word of God is meate and drinke to me, and prayer is no burden vnto me, but my ordinarie exercise. If I rise in the morning I am not well till I haue prayed and giuen thankes to God, if I do any thing it commeth into my mind to pray. In my prayers I find great ioy and comfort, and the exceeding fauour of God, I neuer thinke I can well take any rest, or doe any thing else, except in it I aske it at Gods hand in Christ. Lastly, when my mind and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawne to pray vnto God for the remission of my sinnes,

and the assurance of my saluation, and in prayer I haue had those grones which for their greatnes cannot be expressed. Now from whence cōmeth all this? From the deuill? No. In these actions I haue found him my enemy, and a continuall hinderer of them. For hee by his craft when I haue bene heauie and weake, hath assailed to prouoke me to some sinnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue beene so hardened and blinded by those sins, that for a time I haue made light account of the word of God and prayer. Well then, peraduenture this came from mine owne selfe? No neither. This cursed nature of mine hath bin more pleased and delighted with sinne, and with the plea-

sures

ſures of the world, then with ſuch exerciſes, from which it draweth mee and preſſeth mee downe as lead. I cannot thinke that ſuch a poiſoning Cockatrice can lay ſuch good egs, or that wilde crabbe trees (ſuch as all men are in Adam) can bring forth ſweete fruits according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercie, and ſtocke them, and graft the ſpirit of Chriſt in them. Wherefore theſe are the works of Gods ſpirit, and my conſcience is thereby certified that God hath giuen me the ſpirit of adoption, and therefore that his ſauour and mercie ſhall continue towards mee for euer. For the gifts of God are without repentance, and whome God once loueth, him

he loueth for euer. Thirdly, there be certain fruites of Gods children which I finde in me, by which I am confirmed in Gods fauour. Saint Iohn in his first Epistle saith, that hereby we knowe that we are translated from death to life because we loue the brethren. Truly I feele in my heart a burning loue towards them which are good Christians, though I neuer knew them nor saw them, and I am very desirous to doe any good for them: and if drops of my heart blood would doe them good they should haue them. Moreouer, I hate all sinne and wickednesse with a bitter hatred, and I long to see the comming of our Sauiour Christ to iudgement, I am grieued and disquieted because I cannot fulfill the lawe of God as

I ought, all which I haue learned forth of Gods word to be tokens of Gods children. And thus you see what euidence I haue to shew that I am a true member of the Church militant and in the fauour of God.

Timoth. Haue you a stedfast faith in Christ (as these arguments seeme to proue) without all wauering, doubting, and distrusting of Gods mercie?

Euseb. No, no. This my faith which I haue in Christ is euen fought against with doubting and euer assailed with desperation, not when I sinne onely, but also in tentations of aduersitie, into which God bringeth me to nurture mee and to shew me mine owne heart, the hypocrisie and false thoughts that there lie hid, my almost no faith at all, & as little loue, euen

then happily when I thought my ſelfe moſt perfect of all: for when temptations come I cannot ſtand, when I haue ſinned faith is feeble, when wrong is done vnto me I cannot forgiue, in ſickeneſſe, in loſſe of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I muſt depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all ſuch temptations my faith periſheth not vtterly, neither my loue and conſent to the lawe of God: but they bee weake, ſicke, wounded, and not cleane dead. As I deale with my parents beeing a child, ſo now deale I towards GOD my louing father. When I was a child my father and mother taught me

me nurture and wisedome, I loued my father and al his commandements, and perceiued the goodnesse he shewed me, that my father loued me, and all his precepts are vnto my wealth and profit, and that my father commaundeth nothing for any needethe hath thereof, but seeketh my profit onely, and therfore I haue a good faith vnto al my fathers promises, and loue all his commandements, and do them with good will, and with good will goe euery day to the schoole: and by the way happily I saw a company play, and with the sight was taken and ratished of my memorie, and forgot my selfe, and stood, and beheld, and fell to play also, forgetting father and mother, and all their kindnesse, all their lawes, and mine owne profit

also. Howbeit, the knowledge of my fathers kindnesse, the faith of his promises, and the loue that I had againe vnto my father, and the obedient mind were not vtterly quenched, but lay hidde, as all things doe when a man sleepeth or lyeth in a traunce. And as soone as I had plaied out all my lusts, or else by some had beene warned in the meane season, I came againe to my old profession. Notwithstanding many tentations went ouer my heart, and the lawe as a right hangman tormented my conscience, and went nie to perswade mee that my father would thrust mee away; and hang mee if he catched mee, so that I was like a great while to runne away, rather then to returne to my father againe. Feare and dread of rebuke, and

of

of losse of my fathers loue, and of punishment, wrestled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe assoone as the rage of the first brunt was past, and my mind was more quiet. And the goodnesse of my father and his olde kindnesse came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeued that my father would not put me away or destroy me: and he hoped that I would doe no more so. And vpon that I got me home againe dismayed, but not altogether faithlesse: the old kindnesse would not let me despaire, howbeit all the world could not set mine heart at rest, vntill the paine had beene past, and vntill I had heard the voice

of

of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainely and truely shewed the weaknesse of yours, and consequently of all mens faith, shew me I pray you how by the weaknesse of faith a Christian is not rather discomforted then comforted, and assured of his saluation.

Euseb. God doth not so much regard the quantitie of his graces as the truth of them, he approoueth a little faith if it bee a true faith: yea, if faith in vs were no more but a graine of mustard seede (which is the least of all other seedes) it should be effectuall, and God would haue respect vnto it. The poore diseased begger with a lame hand, hauing the palsey also, is able neuertheless to reach out the

Mat. 10.

same

same and receiue an almes of a King: and so in like manner a weake and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heauenly king offered vnto vs in Christ. Faith, in the 3. of Iohn, is compared vnto the eie of the Israelite, which although it were of dimme sight, or looked asquint, yet if it could neuer so litle behold the brasen serpent, it was sufficient to cure the stings of the fierie serpents, and to saue life.

Timoth. Seeing that you satisfie me in euery point so fully, shew me I pray you, whether a man may be wicked and haue faith, and whether faith entring expelleth wickednesse. For I haue heard some say, that a man might beleeue the word of God, and yet be neuer the bet-

better in his life, or holier then before he was.

Euseb. Many there are which when they here or read of faith, at once they consent thervnto, and haue a certaine imagination and opinion of faith: as when a man telleth a storie, or a thing done in a strange land that pertaineth not to them at all: which yet they beleeue and tell vs a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say, verily, this doctrine seemeth true, I beleeue it is euen so: then they thinke that the right faith is there; but afterward when they feele in themselues no manner of working of the spirit, neither the terrible sentence of the law, and the horrible

rible captiuitie vnder Sathan, neither can perceiue any alteration in themselues, and that any good workes follow, but finde they are altogether as before, and abide in their old state, then thinke they that faith is not sufficient, but that workes must be ioyned with faith to iustification: but true faith is onely the gift of God, and is mightie in operation: euer working, beeing full of vertue: it reneweth man, and begetteth him afresh, altereth him, chaungeth him, and turneth him altogether into a new creature and conuersation: so that a man shall feele his heart cleane changed, and farre otherwise disposed then before, and hath power to loue that which before he could not but hate, and delighteth in that which before he abhorred,

and

and hateth that which before he could not but loue. And it setteth the ſoule at liberrie, and maketh her free to follow the will of God, and is to the ſoule as health to the bodie. After that a man is pined with long ſickenes, the legs can not beare him, he can not lift vp his hands to helpe him, his taſt is corrupt, ſugar is bitter in his mouth, his ſtomack longeth after ſlubberſauce & ſwaſh, at which a whole ſtomacke is readie to caſt his gorge: when health commeth ſhee changeth and altereth him cleane, giueth him ſtrength in all his members, luſt and will to doe of his owne accord that which before he could not doe, neither could ſuffer that any man ſhould exhort him to doe, and hath nowe luſt in wholeſome things, and his members are free

and

and at libertie, and haue power to doe all things of his owne accord which belong to a sound and whole man to doe. And faith worketh in the same manner, as a tree brings forth fruite of his owne accord: & as a man need not bid a tree bring forth fruite, so is there no lawe put to him that beleeueth and is iustified through faith, to force him to obedience, neither is it needfull. For the law is written and grauen in his heart, his pleasure is daily therein, and as without commaundement euen of his owne nature he eateth, drinketh, seeth, heareth, talketh, goeth: euen so of his owne nature without any compulsion of the law, he bringeth forth good works: and as an whole man when he is a thirst tarieth but for drinke, and when he hungreth abideth

but

for meate, and then drinketh and eateth naturally: euen so is the faithfull euer a thirst, and an hungred after the will of God, and tarrieth but for an occasion: and whensoeuer an occasion is giuen he worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to doe Gods will. He that hath not this faith is but an vnprofitable babbler of faith and workes, and neither wotteth what he babbleth, nor whereunto his wordes tend. For hee feeleth not the power of faith nor the working of his spirit in his heart, but interpreteth the Scriptures which speake of faith and workes after his owne blind reason, and fooliſh fantasies, not hauing any experience in himselfe.

Timoth.

Timoth. Euery member of Christs congregation is a sinner, & sinneth daily, some more, and some lesse: for it is written, 1. Iohn 1. *If wee say we haue no sinne, we deceiue our selues, and the truth is not in vs.* And Paul, Rom. 7. *That good which I would that do I do not: but that euill which I would not, that doe I. So it is not I that doe it* (saith he) *but sinne that dwelleth in mee.* So the Christian man is both a sinner and no sinner: which how it can be, shew it me by your experience.

Euseb. I beeing one man in substance and two men in qualitie, flesh and spirit, which in me so fight perpetually the one against the other, that I must goe either backward or forward and cannot stand long in one state. If the spirit ouercome in ten-

tentations, then is shee stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh, then as though she had a mountaine on her backe, and as wee sometime in our dreames thinke we beare heauier then a milstone on our breaste, or when we dreame now and then that we would run away for feare of something, our legs seeme heauier then lead: euen so is the spirit oppressed and ouerladen of the flesh through custome, that shee struggleth & striueth to get vp, and to breake loose in vaine, vntill the God of mercy which heareth my grone through Iesus Christ, come and loose her with his power, & put something on the backe of the flesh to keep her downe, to minish her strength, and to mortifie

sie her. So then no sinner I am if you regard the spirit, the profession of my heart toward the law of God, my repentance and sorrow that I haue both because I haue sinned, and am yet full of sinne and looke vnto the promises, of mercie in our Sauiour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the old Adam, and as it were the stocke of the old oliue tree, euer and anon when occasion is giuen, shooting forth his braunches, leaues, bud, blossome, and fruit also: which also is as the weakenes of one that is newly recouered out of a great disease, by the reason whereof all my deedes are imperfect, and when occasions be great I fall into horrible deedes, & the fruit of the sinne which remaineth in

my

my members breaketh out. Notwithstanding, the spirit leaueth me not, but rebuketh me, and bringeth me home againe vnto my profession, so that I neuer cast off the yoke of God from off my neck, neither yeeld vp my selfe vnto sinne to serue it, but fight afresh, and begin a new battaile. And I had rather you should vnderstand this foorth of the Scriptures, by the examples of Ionas and the Apostles. Ionas was the friend of God, and a chosen seruant of God, to testifie his will vnto the world. He was sent from the land of Israel, where he was a prophet, to goe amongst an heathen people, and the greatest citie of the world, then called Niniue, to preach, that within forty daies they should be destroyed for their sinnes: which message

the free-will of Ionas had as much power to doe as the weakeſt harted woman in the world had power, if ſhee were commaunded to leape into a tubbe of liuing ſnakes and adders: as happily if God had commaunded Sara to ſacrifice her ſonne Iſaac, as hee did Abraham, ſhee would haue diſputed with God ere ſhee had done it, as though ſhe were ſtrong enough. Well, Ionas hardened by his owne imagination, and reaſoning after this manner; I am here a Prophet vnto Gods people the Iſraelites: which though they haue Gods word teſtified vnto them daily, yet deſpiſe and worſhip God vnder the likenes of calues, and of all manner of faſhions ſaue after his owne word, and therefore are of all nations the worſt and moſt worthie of pu-

punishment. And yet God for loue of a fewe that are among them, & for his names sake spareth and defendeth them: how then shal God take so cruel vengeance on so great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part so euill as these? If I therefore shall goe preach, I shall lie and shame my selfe, and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the countrie where God is worshipped. When Ionas entred into the shippe, he laid him downe to sleepe: for his conscience was tossed betweene the commandement of God which sent him to Niniue, and his fleshly wisedome, which disswaded & counselled him to the contrarie,

and

and at last preuailed against the commaundement, and carried him another way, as a shippe caught betweene two streames (as the Poets faine the mother of Meleager to be betweene diuers affections; while to auenge her brothers death she sought to slay her owne sonne) whereupon for very paine and tediousnesse he lay downe to sleepe to put the commandement out of mind, which did so gnawe and fret his conscience: as also the nature of all the wicked is, when they haue sinned in earnest, to seeke all meanes with riot, reuell, and pastime, to driue the remembrance of sin forth of their hearts, as Adam did to couer his wickednesse with apernes of fig-leaues. But God awoke him out of his dreame, and set his sinnes before his face:

for

for when the lotte had caught Ionas, then be sure, that this sin came to remembrance againe, and that his conscience raged no lesse then the waters of the sea, And then he thought, hee onely was a sinner, and thought also that as verily as he had fled from God, as verily God had cast him away: for the sight of the rodde maketh the naturall childe not onely to see and acknowledge his fault, but also to forget al his fathers old mercie and goodnesse. And then he confessed his sinne openly, and of very desperation to haue liued any longer hee had cast himselfe into the sea beimes, except they would be lost also: for all this God prouided a fish to swallow Ionas. When Ionas had beene in the fishes belly a space, the rage of his conscience

was ſomewhat quieted, and he came to himſelfe againe, and had receiued a little hope, and the qualmes and pangs of deſperation which went ouer his heart were halfe ouercome: then hee prayed to God, and gaue thankes vnto him. When Ionas was caſt vpon the land againe, then his will was free, and hee had power to goe whither God ſent him, and to what God commaunded him, his owne imagination laid apart: for he had bin at a new ſchoole, and in a furnace where hee was purged of much refuſe and droſſe of fleſhly wiſedome, which reſiſted the wiſedome of God. For as farre as wee be blind in Adam wee cannot but ſeeke and will our owne profit, pleaſure, & glorie: & as far as we be taught in the ſpirit, wee cannot but

ſeeke and will the pleaſure of God onely. Then Ionas preached to Niniue, and they repented: then Ionas ſhewed againe his corrupt nature for all his tryeing in the Whales belli[illegible] He was ſo diſpleaſed becauſe the Niniuites periſhed not, that hee was wearie of his life, and wiſhed death for very ſorrow, that he had loſt the glory of his prophecying, in that his prophecie came not to paſſe, but hee was rebuked of God, as in his prophecie you may read.

The Apoſtles, Chriſt taught them euer to bee meeke and to humble themſelues: yet oft they ſtriued among themſelues who ſhould bee greateſt: the ſonnes of Zebede would ſit one on the right hand of God, the other on the left. They would praie that fire might deſcend from heauen

and

and conſume the Samaritans. When Chriſt asked, *Who ſay men that I am?* Peter anſwered, *Thou art the ſonne of the liuing God*, as though Peter had beene as perfect as an Angel. But immediately after when Chriſt preached vnto them of his death and paſſion, Peter was angrie and rebuked Chriſt, and thought earneſtly that he had raued, and not wiſt what he had ſaid: as at another time in which Chriſt was ſo feruently buſied in healing the people, that he had no leiſure to eate, they went out to hold him, ſuppoſing that hee had beene beſide himſelfe. And one that caſt forth deuils in Chriſts name they forbade, becauſe he waited not on them, ſo glorious were they yet. And though Chriſt taught alway to forgiue, yet Peter after long go-

ing to ſcoole, asked whether men ſhould forgiue ſeuen times, thinking that eight times had beene too much. And at the laſt ſupper, Peter would haue died with Chriſt, but yet within fewe houres after he denied him both cowardly and ſhamefully. And after the ſame manner, though he had ſo long heard that no man muſt auenge himſelfe, but rather turne the other cheeke to the ſmiter againe, yet when Chriſt was in taking, Peter asked whether it were lawfull to ſmite with the ſword, and taried no anſwer, but laied on raſhly. So that although wee bee once reconciled to God, yet at the firſt wee be but children and young ſchollers, weake and feeble, and muſt haue leiſure to grow in the ſpirit, in knowledge, loue, and deedes thereof,

thereof, as young children must haue time to grow in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poison of our nature is minished by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly discourse, the manifold conflicts betweene the flesh and the spirit, and that the flesh is like to a mightie gyant, such a one as was Goliah, strong, lustie, stirring, enemie to God, confederate with the deuill: and the spirit like to a litle childe, such a one as was little Dauid, newe borne, weake, and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

Euseb. I vse to tame my flesh with prayer and fasting, watching, deedes of mercie, holy meditations and reading the Scriptures, and in bodily labour, and in with-drawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde my body most inclined to, and with abstaining from all things that encourage the flesh against the spirit: as reading of toyes and wanton bookes, seeing of plaies and enterludes, wanton communication, foolish iesting, and effeminate thoughts, and talking of couetousnesse, which Paul forbiddeth Ephes. 5. magnifying of wordly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh mee to grow and waxe perfect,

fect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus very often hee maketh me to take vp my crosse and naileth my flesh vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to goe with thee, he will raise vp a tempest against thee, to proue whether thou wilt abide by his word, and that thou mayest feele thy faith and weakenesse, and perceiue his goodnes: for if it were alwaies faire weather and thou neuer brought into such ieopardie, whence his mercie onely deliuereth thee, thy faith should be only a presumption, and thou shouldest bee euer vnthankfull to God, and merciles vnto thy neighbour. If God promise riches, the way thereun to is pouertie: whome

he loueth, him hee chasteneth: whome hee exalteth, hee casteth downe: whome he saueth, hee first damneth: hee bringeth no man to heauen, except he send him to hell first: if hee promise life, hee slayeth first: when he buildeth, he casteth downe all first: he is no patcher; he cannot abide another mans foundation: hee will not worke till all bee past remedie, and brought to such a cause that men may see how that his hand, his power, his mercie, his goodnesse, his truth hath wrought altogether: he will let no man be partaker with him of his praise and glorie: his workes are wonderfull and contrarie to mans workes: who euer (saue he) deliuered his owne sonne, his onely sonne, his deere son, his darling vnto the death, and for his ene-

enemies, to winne his enemies, to ouercome them with loue, that they might ſee loue & loue againe, and of loue likewiſe to doe to other men, and to ouercome them, with well doing? Ioſeph ſaw the Sunne and the Moone, and eleuen ſtarres worſhipping him, neuertheleſſe ere that came to paſſe, God layed him where he could ſee neither Sunne, nor Moone, neither any ſtarre of the skie, and that many yeares, and alſo vndeſerued, to nurture him, to make him humble and meeke, and to teach him Gods waies, and to make him apt and meete for the roome and honour againe he came to it; that he might bee ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riuers of Milke and Honie, yet hee

hee brought them foorth the ſpace of fourtie yeares into a land wherein no riuers of milke and honie were, but where ſo much as a drop of water was not, to nurture and teach them as a father doth his ſonne, and to do them good at the latter end, to ſubdue their cankred nature, to make them ſtrong in the ſpirit to vſe his benefites aright. Laſtly, GOD promiſed Dauid a kingdome, and immediatly ſtirred vp Saul againſt him to perſecute him, and to hunt him as men do hares with grayhoundes, and to ferret him out of euery hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſts, to make him feele his owne diſeaſes: in fine, to make him a good man, and a good king.

Timoth.

Timoth. But how if it come to paſſe that you be tempted to any great ſinne, and the fleſh ouercome the ſpirit, in what caſe are you then?

Euſeb. There is no bodie here but you and I, and I take you to bee a Chriſtian and a faithfull freind, therefore I will ſhewe a little of my experience. The laſt yeare by reaſon of the dearth, I & my familie were put to great pinches, and moſt commonly we had nothing but bread and water: hereupon I bethought me howe I might get ſomewhat to releeue my familie: It came into my minde that in our towne a rich man had a great flocke of ſheepe, and that I might take one of them without any hurt of him. I was very loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I

was

was in extremitie, in the night I went among his ſheep & tooke a lambe, and I told my familie that it was giuen me: I preſently killed it, the skinne and the entralls I buried in my backeſide, the fleſh we dreſſed by quarters, and did eate it with thankſgiuing (as my manner is) but furely very coldely, and me thought my prayer was abominable in Gods ſight. After I had thus done, we fared well for the ſpace two of daies, but I felt my heart hardened, and my lippes were almoſt locked vp, that I could not as I was woont praiſe the Lord. The third night after, I went with a quiet conſcience (me thought) to my bed, and then I ſlept ſoundly till three of the clocke in the morning, but I dreamed that one came to carrie me to priſon, vpon

on that on a ſudden I awaked, and beeing afraid looked about me, and fell to conſider why I ſhould be afraid, and I remembred that I had ſinned againſt GOD by robbing my neighbour: O then my feare increaſed, and I thought that hell gaped to deuoure me, and the lawe looked vpon mee with ſuch a terrible countenance, and ſo thundered in mine eares, that I durſt not abide in my bed, but vp and to goe: Then the deuill aſſailed mee on euerie ſide, to perſwade me that God had caſt me quite away: ſaying, they that be Gods haue power to keepe his law, thou haſt not, but breakeſt them: Therefore thou art a caſt-away and a damned creature, and hell gapeth and ſetteth open his mouth to deuoure thee. And I thought with my ſelfe

selfe that I had beene alwaies a ranke hypocrite, for as the clowdes of the aire doe couer the sunne, so that sometimes a man cannot tell by any sense that there is any sunne, the clowdes and windes hiding it from our sight: euen so my cecitie and blindnes, and corrupt affections, and the rage of my conscience did so ouershadow the sight of Gods seede in me, and so ouerwhelme his spirit, as though I had beene a plaine reprobate. And thus it came to passe that Dauid making his praier to God according to his owne sense and feeling, but not according to the truth, desired of God to giue him againe his spirit. Which thing God neuer doth indeed: although he made me to thinke so for a time: for alwaies he holdeth his hand vnder

der his children in their fals, that they lie not still as other do which are not regenerate. I being thus turmoiled and stung with the conscience of sinne and the cockatrice of my poisoned nature, hauing beheld her self in the glasse of the righteous law of God, there was no other salue or remedie but to runne to the brasen Serpent Christ Iesus which shed his blood, hanging vpon the crosse, and to his euerlasting Testament and mercifull promise, that was shed for me for the remission of my sins, therefore I got me speedily into a close corner in my house, and there vpon my face groueling, I confessed my sinne and prayed after this manner in effect. Father, what an horrible monster am I? what traitour? what wretch and villaine? Thy mercie

mercie is wonderfull, that hell hath not deuoured mee hauing deserued a thousand damnations. I haue sinned, I haue sinned, against thy godly, holy, and righteous law, and against my brother by robbing him, whom I ought to loue for thy sake as dearely as my selfe: forgiue me Father for thy Sonne Christ his sake, according to thy most mercifull promises and testament: forget not good Lord, thy old mercies shewed vpon me, let them not at this time in me be quite remooued. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, eased my paine, and assured me of the remission of my sinne. After presently, for the more easing of my conscience I went to my neighbour,

and

and betweene him & me vpon my knees confessed my fault with teares, desiring him to forgiue me, and I would (as Gods law requires) restore that which I stole, foure-fold: he (I thanke him) was contented and tooke pittie on me, and euer since hath bene by Gods mercie my good friend. So by little & little, God restored me to my first estate, but (me thinkes) I haue not that feeling which I had before, and haue bin worse euer since: God of his mercie amend me, and increase his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they sinne?

Euseb. No: for the groundworke of our saluation is laide in GODS eternall election, and a thousand sinnes in the world,

world, nay all the sinnes in the world, nay all the deuils in hell cannot ouerthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make sad the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his sinnes, if he be adopted in Christ. For then Ioseph, *Abraham*, Dauid, *Peter*, Mary *Magdalen*, should be condemned. God is like a father: and a father if his child be sicke, and therefore be froward, & refuse & cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient, and raue, and speake euill of his father, yet I say the father will not cast him foorth of his doores, but pitieth him, and prouideth such things as may re-

store

store him to health, and when he is whole remembreth not his disordered behauiour in his sicknesse.

Timoth. What meanes doe you find most effectual to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

Euseb. Surely I haue very great comfort by the sacrament of the Lords supper: for whereas I am spiritually diseased, and am prone and readie to fall, and am most cruelly oftentimes inuaded of the fiend, the flesh, and the law, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercie and of his infinite pitie and bottomlesse compassion set vp his Sacrament as a signe vp-

on

on a high hill, whence it may be ſeene on euery ſide farre and neere, to call againe them that be runne away. And with this Sacrament he (as it were) clocketh to them, as a henne doth for her chickens, to gather them vnder the wings of his mercie: and hath commanded his Sacrament to be had in continuall vſe, to put vs in minde of his continuall mercie laid vp for vs in Chriſts blood, and to witneſſe and teſtifie it vnto thē, and to be the ſeale thereof. For the ſacrament doth much more liuely print the faith, and make it ſinke downe into the heart, then doe bare wordes onely. Now, when the wordes of the teſtament and promiſes are ſpoken ouer the bread (this is my bodie that was broken for you: this is my blood that was ſhed

for

for you) they cõfirme the faith; but much more when the ſacrament is ſeene with the eyes, and the breade broken, the wine powred out and looked on, and yet more when I taſt it and ſmell it: As you ſee when a man maketh a promiſe vnto an other with light words betweene thẽſelues and ſo they departed, hee to whome the promiſe is made beginneth to doubt whether the other ſpake earneſtly or mocked, and doubteth whether he will remember his promiſe, to abide by it or no. But when any man ſpeaketh with aduiſement, the wordes are more credible: and if he ſweare, it confirmeth the thing more, and yet the more if he ſtrike hands, if he giue earneſt, if he call record, if he giue hand-writing & ſeale it: ſo is hee the more

more

more beleeued, for the heart gathereth: loe, he ſpake with aduiſement, deliberation, & good ſadnes, he clapped hands, called record, and put to his hand and ſeale: the man cannot be ſo faint without the feare of God as to denie all this: ſhame ſhall make him abide his promiſe, though he were ſuch a man as I could not compell him, if he would denie it. And thus we diſpute: God ſent his ſonne in our nature, and made him feele our infirmities, and named his name Ieſus, that is, a Sauiour, becauſe he ſhould ſaue his people from their ſinnes, and after his death he ſent his Apoſtles to preach theſe glad tidings, to thruſt them in at the eares of vs, and ſet vp a Sacrament of them to teſtifie them and to ſeale them, and to thruſt them in, not at the eares

onely by rehearsing the promises of the testament ouer it: neither at our eyes onely in beholding it, but beate thē in through our feeling, tasting and smelling also, and to be repeated daily & to be ministred to vs. He would not (thinke wee) make halfe so much a doe with vs if he loued vs not, and would not haue his Sacrament to be a witnesse and testimonie betweene him and vs, to confirme the faith of his promises that wee should not doubt in them, when we looke on the seales of his obligations wherewith he hath bound himselfe: and this to keepe the promises and couenants better in minde, and to make them the more deepely ro sinke into our hearts, and be more earnestly regarded.

Timoth. Considering that this which

which you say is too plaine, great shame it is that there is such neglect of the Sacraments as there is, & that it is so seldom vsed: but surely want of faith & the securitie which ouerspreadeth this our countrie is the cause of it, the Lord if it be his will remooue the same. Now let me heare a little how you leade your life, and haue your conuersation among men?

Euseb. I haue my conuersation among men as sincere as I can in righteousnesse and holinesse, which is after Gods commandements: our Sauiour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

Timoth. It is but a dim light which we can carrie before men and small are our good workes, and

and to be esteemed of no value; If we were preachers, or rich men, or noble men, then we might save soules, give good counsell, helpe many by our almes, but you and I are poore men, of base birth, and of low degree, how can we then doe any good workes?

Euseb. As touching good workes by that measure of knowledge that God hath given me, I thinke that all works are good which are done according to the obedience of Gods lawe in faith and with thanksgiuing to God, and with a mind desirous of his glorie alone, & think that I or any man els in doing thē please god what soeuer I doe within Gods lawe, as when I make water. Trust me if either wind or water were stopped, I should feele what

a pretious thing it were to doe either of both, and what thanks ought to be giuen God therefore. Moreouer, I put no difference betweene workes, but whatsoeuer commeth into my hands, that I do as time, place, & occasion giueth, & according to my degree. For as touching to please God there is no worke better then other: God looketh not first on my workes as the world doth, or as though he had need of them: but GOD looketh first on my heart what faith I haue to his word, how I beleeue him, trust him, and how I loue him, for his mercie that he hath shewed me, he looketh with what heart I worke, and not what I worke, how I accept the degree hee hath put me in, not of what degree I am. Let vs take an example. You

are

are a minister and preach the word, I am a kitchin boy, and wash my masters dishes. Of the Ministerie harke what the Apostle saieth: If I preach I haue nought to reioyce in, for necessitie is put vpon me: If I preach not the Gospell; as who should say, God hath made me so, woe is to me if I preach not. If I doe it willingly (saith he) then I haue my reward: that is, then am I sure that Gods spirit is in me, & that I am elect to eternall life. If I doe it against my will, the office is committed to me, that is, if I do it not of loue to God but to get a liuing thereby, and for a worldly purpose, & had rather otherwise liue: thē doe I that office which God hath put vpon me, but doe not please God. So then if you preached not, or in preaching had not your

heart aright, you minister the office, and they that haue the spirit of GOD heare his word, yea, though it were spoken by an asse, and the woe belongeth to you: but and if you preach willingly with a true heart and conscience to God, then shall you feele the earnest of eternall life, and the working of the spirit of God in you, and your preaching is a good worke in you. Now I that minister in the kitchin, and am but a kitchin boy, receiue all things at the hands of God, knowe that GOD hath put me in such an office, submit my selfe to his will, and serue my master, not as a man, but as Christ himselfe, with a pure heart according as Paul teacheth me, putting my trust in God and of him seeke my reward. Moreouer, there is not a good

deede done, but mine heart re-
ioyceth therein, yea, when I
heare that the word of God is
preached by you, and see the
people turne vnto God: I con-
sent to this deede, my heart
breaketh out in me, yea it ſprin-
geth and leapeth in my breaſt,
that God is honoured: and in
my heart I doe the ſame that
you doe with the like delectati-
on and feruencie of ſpirit. Now
he that receiueth a *Prophet*, in
the name of a Prophet, recei-
ueth a Prophets reward, that is,
hee that conſenteth to the deede
of a Prophet and maintaineth it,
the ſame hath the ſame ſpirit
and earneſt of euerlaſting life,
which the Prophet hath, and is
elect as the Prophet is. Nowe,
if we compare worke to worke,
there is difference betwixt
waſhing of diſhes and preā-

ching the word of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth God, but as farre forth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by faith and truſt in Chriſt. As the Scriptures call him carnall which is not renued by the ſpirit & borne againe in Chriſts fleſh, and all his workes like, euen the very motions of his heart and minde, as his learning, doctrine, and contemplation of hie things, his preaching teaching, and ſtudie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatſoeuer he doth, though they ſeeme ſpirituall, and after the lawe of God neuer ſo much: So contrariwiſe he is ſpirituall that is renued in Chriſt, and all his

workes

works which spring from faith seeme they neuer so grosse, as the washing of the Disciples feete done by our Sauiour Christ, and *Peters* fishing after the resurrection, yea deedes of matrimonie are spirituall if they proceede of faith, and whatsoeuer is done within the lawes of God, though it be wrought by the body, as the wiping of shoes and such like, howsoeuer grosse they appeare outwardly, yet are sanctified.

Timoth. What be the speciall things in which you lead your conuersation?

Euseb. One thing is the reading of the Scriptures.

Timoth. It is daungerous to reade the Scriptures, you that haue no learning may easily fall into errors and heresies.

Euseb. As he which knoweth

his letters perfectly, & can ſpell, cannot but read if he be diligēt: and as he which hath cleare eyes without impediment or let, and walketh thereto in the light and open day, cannot but ſee, if he attend and take heed, euen ſo I hauing the profeſsion of my Baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the holy Ghoſt, cannot but vnderſtand the Scripture, becauſe I exerciſe my ſelfe therein, & compare one place with another, and marke the manner of ſpeech, and aske here and there the meaning of a ſentence of them that be better exerciſed then I: for I feele in my hea.t, and haue a ſenſible experience of that inwardly, which the ſpirit of God hath deliuered in the Scriptures. So that I find mine inward experience

ence as a commentarie vnto me.

Timoth. We are all baptized, belike then wee ſhall all vnderſtand the Scriptures.

Euſeb. But alas very fewe there be that are taught & feele their ingrafting into Chriſt, their iuſtification, their inward dying vnto ſinne, and liuing vnto righteouſnes, which is the meaning of their baptiſme. And therefore we remaine all blind generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay man. And the Scripture is become ſo darke vnto them, that they grope for the doore and can find no way in, and it is become a maze vnto thē in which they wander as in a miſt, or (as we ſay) ledde by Robin Goodfellow. And their dark-

darkneſſe cannot comprehend the light of the Scriptures, but they read them as men doe tales of Robin-hood, as riddles, or as olde prieſtes reade their Ladies Mattins which they vnderſtood not. And vntill a man be taught his baptiſme, that his heart feele the ſweetnes of it, the Scriptures are ſhut vp from him, and ſo darke that he could not vnderſtand it, though Peter, Paul, or Chriſt himſelfe did expound it vnto him, no more then a man ſtarke blind can ſee though thou ſet a candle before him, or ſhewe him the Sunne, or point with thy finger vnto that thou wouldſt haue him looke vpon. As for hereſie there is no danger if a man come to the ſcripture with a meeke ſpirit, ſeeking there to faſhion himſelfe like vnto Chriſt, according to the pro-

profession and vowe of his baptisme: but contrariwise he shall there finde the mightie power of God to alter and change him in the inner man by little and little till in processe he bee full shapen after the image of our Saviour in knowledge and loue of all truth, and power to worke thereafter. Heresies spring not of Scripture, no more then darknes of the sunne, but are darke clowdes which spring out of the blind hearts of hipocrites giuen to pride and singularitie, and doth couer the face of the scripture, & blind their eies that they cannot behold the bright beames of the scripture.

Timoth. By this I also can gather that the Papists which cannot read the Scriptures, except they fall into errors, haue not the spirit of Christ working in them,

them, and teaching them, but the lying ſpirit of Antichriſt the deuill, and that if God would giue them any true feeling, and open their eies, they would quite change their mindes. But what other exerciſes haue you?

Euſeb. Praier and thankſgiuing to God. For God hath promiſed very bountifully vnto them which pray in truth, and it is one of the greateſt comforts I haue at all times. Againe, God which commandeth me not to ſteale, commandeth me alſo to pray, and his will is, that one commandement ſhould be as well kept as an other: and therefore I am fully perſwaded that condemnation will befall a man as well for the one as for the other. And that praier ought to be continually euen in euery buſineſſe a man doth, me thinketh

keth it moſt agreeable to Gods will. For if I ſhould come into my neighbours houſe and take his goods, and vſe them, not borrowing them or asking any leaue, they would lay hands on me, and make me a theefe. The world and all the things in the world are the Lords, not mine: ſo then if I ſhall daily vſe them, neuer ſeeking to the Lord by praier for the vſe of them, before God I am a vſurper, nay a rancke theefe, and therefore I deſire of God heartily that I may vſe all his good creatures with feare and reuerence, and that I may ſanctifie his name in them, which Paul ſheweth me to be done by the word of God and praier, the word ſhewing me the lawfull vſe of his creatures: praier obtaining at Gods hands, that I may vſe them aright.

aright. If this practise were vsed of men in their professions and callings, I am perswaded there would be a thousand vices cut off which in men abound, and are committed without shame.

Timoth. I thinke the rest of your Christian exercises be the practising of the commaundements of the law.

Euseb. Yea they are indeede.

Timoth. Me thinkes it is an hard point of the law for a man to loue his enemie.

Euseb. It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that whereas they are damned in themselues, yet in Christ the mercie of God is most plentifull to their saluation, and all this God confirmeth and sealeth vnto them by his holy spirit, and therefore they can not

but

but loue God againe, and that with a feruent loue euen aboue all things in the world, and ſo they loue all Gods creatures, & euen their enemies, becauſe they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kinred, and all that appertaine vnto him. And by the way, here is a good way to know whether we haue faith or not. Though faith onely iuſtifie & make the marriage betweene our ſoule and Chriſt, and is properly the marriage garment, yea, and the ſigne *Tau*, that defendeth vs from the ſmiting and power of euill angels, and is alſo the rocke on which Chriſts Church is built, and ſtandeth againſt all weather of winde and tempeſt: yet is faith neuer ſeuered from hope and charitie: then

if

if a man will be ſure that his faith is perfect, let him examine himſelfe whether he loue the law: and in like manner if he wil know whether he loue the law, that is, loue God and his neighbour, then let him examine himſelfe whether he beleeue in Chriſt onely for the remiſsion of ſinne, and obtaining the promiſes made in the Scripture. And euen ſo let him compare his hope of the life to come with faith, and loue, and to the hatred of ſinne in his life, which hatred the loue of the lawe ingendereth in him. And if they accompanie not one another al three together, then let him be ſure all is but hypocriſie.

Timoth. Yet by your leaue faith cannot make a man iuſt before God without hope and charitie: then they alſo with faith haue

haue some stroke in iustification.

Euseb. I answer, though they be inseparable, yet I praise God I do conceiue how these three haue three separable and sundry offices. Faith which onely is an vndoubted and sure affiance in Christ, and in the father through him, certifieth the conscience that the sin is forgiuen, and the damnation of the law taken away. And with such perswasions mollifieth the heart & maketh it loue God againe and his law. And as oft as we sinne, faith onely keepeth, that we forsake not our profession, and that loue vtterly quench not, & hope faile, & onely maketh the peace again: for a true beleeuer trusteth in Christ alone, and not in his owne workes, nor ought else for the remission of sinnes. The

office

office of loue is to powre out a-gaine the ſame goodnes that it hath receiued of God vpon her neighbour, to be to him as it feeleth Chriſt to be to it ſelfe. The office of loue is onely to haue compaſſion, and to beare with her neighbour the burden of his infirmities, 1. Pet. 4. Loue coueret h the multitude of ſinnes: (that is to ſay) conſidereth the infirmities, and interpr ereth all to the beſt, and taketh for no ſinne at all a thouſand things, of which the leaſt were enough (if a man loued not) to go to law for, and to trouble and diſquiet an whole towne, and ſometime a whole realme too. The office of hope is to comfort in aduerſitie, and to make patient that we faint not, nor fall downe vnder the croſſe, or caſt it off our backes. Thus theſe three inſepa-

rable

rable haue ſeparable offices and effects, as heate, and drineſſe, being inſeparable in the fire haue yet their ſeuerall operations, for drineſſe onely expelleth the moyſtneſſe of all that is conſumed by fire, and heat onely deſtroyeth the coldneſſe. And it is not all one to ſay, the drineſſe onely, and the drineſſe that is alone; neither is it all one to ſay, faith onely, & faith that is alone.

Fides ſola non eſt ſola

Timoth. You are to be commended, you are ſo perfect in theſe high points of religion, but I know you ſpeake of experience, for in you faith and hope towards God, and charity towards your neighbour are inſeparable.

Euſeb. I require no commendations: ſhame and confuſion befall me eternally, that all glory may be vnto God.

Tim.

Timoth. But let vs talke on further of our duties which we must performe if we liue Christianlike among men. And I pray you tell me what do you meane that giue so much vnto the poore, considering you are so poore your selfe, I speake my conscience if you had abilitie, you would doe more then an hundred of those rich men.

Eusseb. God knowes my heart, it is a hell vnto me to see my brother for whome Christ shed his blood, to want, if I haue any thing in the world to giue him. Among Christian men, loue maketh all things common: euery man is others debter, and euery man is bound to minister to his neighbour, and to supply his neighbours lacke of that wherewith God hath endued him, Christ is Lord ouer all, and

euery

euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him: and if I shew not mercie, but withdraw my hands from him, then rob I him of his own, and am a theefe. A Christian man hath Christs spirit, nowe Christ is mercifull, If I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit then am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto me, I must knowledge my sinne and desire mercie in Christ.

Timoth. If a man must bee franke and free, then a man must giue of his owne stocke to the poore members of Christ, & diminish

miniſh his owne ſubſtance.

Euſeb. Yea indeed (if need ſo require) we are made ſtewards of thoſe goods which God hath giuen vs, ſhall a ſteward take all vnto himſelfe without reproofe? I am ſure that they which were conuerted at Peters firſt ſermon
Act. 2. after Chriſts aſcenſion, diminiſhed their ſubſtance when they ſold them and gaue them to the poore. I am ſure that the Churches which were in Macedonia
2. Cor. 8. which ſent reliefe vnto their Churches, euen aboue their abilitie, they being in extreame pouerty did diminiſh their poſſeſſions: and God graunt our conuerſations may be like theirs. And that we ſhould be like the, their examples of great compaſſion are recorded in the Scriptures.

Timoth. Many of vs haue

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our ſelues, wife, children, father, mother, and kinsfolke to releeue ſo that it will be hard to deale after this manner.

Euſeb. Had not theſe men ſo? yea I warrant you had they. And the want of loue which you deeme of, the Goſpell of Chriſt knoweth not, that a man ſhould begin at himſelfe, and then deſcend I wot not by what ſteppes. Loue ſeeketh not her owne profit, but maketh a man to forget himſelfe, and turne this profit to another man, as Chriſt ſought not himſelfe or his owne profit but ours. This terme (my ſelfe) is not in the Goſpell, neither yet father, mother, ſiſter, brother, kinſman, that one ſhold in loue be preferred before an other. The loue that ſpringeth out of Chriſt excludeth no man, neither putteth difference be-

tweene

tweene one and other. In Christ we are al of one degree without respect of persons. Notwithstanding though a christiā mans heart be open to all men, and receiueth all men, yet because his abilitie of goods extendeth not so farre, this prouision is made, that euery man should care for his owne housholde, as father, mother, thine elders that haue holpen thee, wife, children, and seruants. Whē a man hath done his duty to his housholde, & yet hath further aboundance of the blessing of God, that he oweth to the poore that cannot labour and cannot get worke, and are destitute of friends, to the poore I meane which he knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that euery parish prouide for the poore. If his

his neighbours which he knoweth be ſerued, then is he debter to the brethren a thouſand miles off, if he heare of their neceſſitie and haue himſelf eany plentie: yea, to the very infidels he is debter if they neede, as far forth as he doth not maintaine them againſt Chriſt. Thus is euery man that needeth my helpe my father, mother, ſiſter, and brother in Chriſt: euen as euery man that doth the wil of the father, is father, mother, ſiſter, and brother vnto Chriſt.

Timoth. Now ye ſomewhat perſwade me of that which me thought at the firſt bluſh, was againſt common ſenſe.

Euſeb. By Gods grace I will perſwade you more yet. How if our Sauiour Chriſt Ieſus ſhould now dwell vpon the earth in pouertie & want, could

nor you be contented, to bestowe halfe your goods on him?

Timoth. Halfe my goods? nay truely all; and my heart blood: for I know if I should loose my life for him, I should surely saue it.

Euseb. Very well, Christ is all in all. Euery Christian man to another is Christ himselfe, and whatsoeuer is done to the poore, is done to Christ himselfe, and therefore your neighbours need hath as good right in your goods as hath Christ himselfe which is heire & Lord ouer all. And looke what you owe to Christ, that you owe to your neighbours need: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. We need not giue

our

our releife except the poore require it.

Euseb. Aske or not, if they want, you are bound to releeue them: As Christ loued you, so loue them. Christ loued you being his enemie, when I am sure of it you neuer asked remission of sinnes.

Timoth. Wee neede not releeue them often, neede wee?

Euseb. Yes, as long as you are able, and as oft as they want. If Christ should forgiue vs but once, we should come short of heauen.

Timoth. The world is full of naughtinesse and lewd people take pleasure in doing wrong, and in flaundering, and in hinderring their brethren: how can you liue among them in quietnesse, doe you vse to giue like for like?

Eusab. No, you must vnderstand that there bee two states or regiments in the world: the kingdome of heauen which is the regiment of the Gospell: and the regiment of the world, which is the temporall kingdome. In the first state there is neither father nor mother, neither master, mistresse, maide, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour, but Christ is all, and each to other is Christ himselfe, there is nothing better then other, but all alike good, all brethren, & Christ onely is Lord ouer all, neither is there any other thing to doe, or other law, saue to loue one another as Christ loued vs: In the tẽporal regiment is husband, wife, father, mother, sonne, daughter, mistres, maide, man-

manseruant, subiect, Lord. Now, euery person is a double person, and vnder two regiments: in the first regiment I am a person of mine owne selfe vnder Christ and his doctrine, and may neither hate nor bee angrie, and much lesse fight or reuenge: but must after the example of our Sauiour Christ humble my selfe, forsake and denie my selfe, and hate my selfe, and cast my selfe away, and bee meeke and patient, and let euery man goe ouer mee and tread me vnder foote, and doe me wrong: and yet I am to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoeuer is not of loue, is damnable, and cast forth of that kingdome. In the temporall regiment thou art a person in respect of another, thou

art husband, father, mother, daughter, wife, Lord, subiect, & there thou must doe according to thine office. If thou be a father thou must doe the office of a father and rule, or else thou damnest thy selfe: thou must bring all vnder obedience, whether by faire meanes or by foule: thou must haue obedience of thy wife, of thy seruants, and of thy subiects, if they will not obey in loue thou must chide, fight, and correct, as farre as the lawe of God and the law of the land will suffer thee: Now to the purpose: whether a man may resist violence, and defende or reuenge himselfe: I say nay, in the first state where thou art a person for thy selfe alone, & Christs Disciple, there thou must loue and of loue doe, studie, and enforce: yea and suf-

fer

fer all things (as Christ did) to make peace, that the blessing of God may come vpon thee, which saith, *Blessed are the peacemakers, for they shall be the children of God.* If thou suffer & keepe peace in thy selfe onely thy blessing is the possession of this world: but if thou so loue the peace of thy brother that thou leaue nothing vndone, or vnsuffered to further it, thou shalt possesse heauen. But in this wordly state where thou art no priuate man, but a person in respect of other, thou must and art bound vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take, imprison, and slay too, not of malice and hate to reuenge

thy ſelfe, but to defend thy ſubiects and to maintaine thine office: the ruler muſt not oppreſſe his ſubiects with rents, fines, and cuſtomes at all, neither pill them with taxes, and ſuch like, to maintaine his owne luſts: but bee louing and kind vnto them as Chriſt was to him: for they be the price of his blood. I will ſhewe my minde more plainely by one example. You are in your fathers houſe among your brethren and ſiſters, there if one fight with another, or if any doe you wrong, you may not reuenge or ſmite, for that pertaineth to the father onely. But if your father giue you authoritie in his abſence and commaund you to ſmite, if they will not be ruled but abuſe you, then you are another perſon. Notwithſtanding, yet you haue

not

not put off the firſt perſon, but are a brother ſtill, and muſt euer loue and prooue all things to rule with loue: but if loue will not ſerue, then you muſt vſe the office of another perſon, or ſinne againſt your father. Euen ſo when you are a temporall perſon you put not off the ſpirituall: therefore you muſt euer loue, but when loue will not helpe, you muſt with loue execute the office of the temporall perſon. You muſt loue your neighbour in your heart, becauſe he is your brother in the firſt ſtate, yet you muſt obey your ruler who hath power ouer you, & when neede requireth at his cómaundement you muſt goe with the Conſtable or ſuch like officer, and breake open your neighbours doore, if he will not open in the

King

Kings name: yea if he will not yeeld in the kings name, you may ſmite him to the ground till he be ſubdued, and looke what harme he getteth that bee vpon his owne head.

Timoth. I vnderſtand you wel. As I am a member of the ſpirituall bodie of Chriſt, I muſt in all my conuerſation followe him with patience, meekeneſſe, and long ſuffering, ouercomming other mens euils with well doing: yet if the hurt be greater then I can beare, I muſt take a new perſon on me, and if I bee a ruler, with loue ſeeke amendment: if a ſubiect, then in the feare of God, complaine to my ruler. But further I pray you ſoile me this doubt; If I ſhall be taken for a ſouldier, me thinkes that I ſhould then ſhake off all loue and meekeneſſe, and then

I could

I could not practiſe this Chriſtiſtian rule.

Euſeb. Yes, if our Queene (God ſaue her Grace) ſhould ſend you on warfare into another countrie, you muſt obey at Gods commandement, and goe and auenge your Princes quarrell, which you knowe not but that it is right. When you come thither, remember the two ſtates in which you are: and knowe that in the firſt ſtate, that is, the regiment ſpirituall, you muſt loue them with whome you fight, and that they are your brethren bought with Chriſts blood, as well as you, and for Chriſts ſake hate them not, yet as you are in the ſecond ſtate a ſouldier at your Princes commandement you muſt fight againſt them, and maintaine your Princes quarrell, and bring them

vn-

vnder her power: and therwith-all be content with your princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a souldier needs not cast away meekenes, for he may fight with his enemie and slay him, and yet loue him.

Tim. An other thing I would know of you, which now commeth to my minde, I haue a landlord, he seemeth to be a very good man, he countenanceth all the good preachers in our countrie, & he rideth vsually ten miles to heare sermons: I hold of him an house and a little land, not scarse enough to finde my poore familie: my lease is come out, and I haue taken a new lease, but I haue payed such a great fine, and my yearely rents are so racked, that

I

I feare I and all my houſhold are like to begge our bread: this is it diſquieteth me, and almoſt maketh me at my wits end, what is your counſell and aduiſe?

Euſeb. Surely it maketh my heart to bleed to ſee how many men bragge of the Goſpell, and yet what little fruit the Goſpell hath in them, and what little loue they ſhew, euen they which abound in rents & lands. My poore aduiſe is this, that you would with patience depend vpon GODS prouidence. It is ſaid, Bleſſed are the meeke for they ſhall inherit the earth. Then let all the world ſtudy to doe you wrong, yea, let them ſtudie to bring you to extreame miſerie, and doe it too: yet if you be meeke, you ſhall haue foode and raiment enough for you & yours. And no doubt

doubt God (who is alwaies true of his promise) shal raise vp som to helpe you. And my counsel is, that you giue your Landlord now and then a capon, now a pig, now a goose, and if you be able a lambe or a calfe, and let your wife visit your landladie now & then with spiced cakes, with apples, peares, cheries, and such like: and be you readie with your oxen, or horses, fiue or sixe times in the yere, to fetch home their wood, to plow their land, then no doubt God may soften their hearts and moone them to haue some pitie and compassion on your poore estate.

Timoth. I haue done all this. Nay (may it be spoken betweene you and me) I am at commaundement, and am as a drudge to them, to doe their busines, and to leaue my owne vndone, and

yet

yet haue neither meate, drinke, nor monie.

Euseb. More is the pitie. But remember that they which can not come to see men deale vprightly in the world, yet doe in their hearts hunger and thirst after this righteousnes, are pronounced blessed.

Timoth. To let this passe: shew me one rule how I might generally in all matters behaue my selfe among men: and then for this time I will cease to trouble you.

Euseb. Aske your owne conscience what you may or ought to doe. Would you men did so with you? Then doe you it. Wold you not be so dealt with? Then doe it not. You would not that men should doe you wrong and oppresse you. You would not that men should do

you

you ſhame and rebuke, lie on you, kill you, hire your houſe from you, or tice your ſeruant away, or take againſt your will ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make it readie, or to lay it out for you: & you would not that men ſhould deceiue you with great oathes, ſwearing that to be good which is indeed very nought: you would not that men ſhould ſell you ware that is nought, and too deare, to vndoe you: doe no ſuch thing then to your neigbours, but as loath as you would be to buy falſe ware, and too deare, for vndoing your ſelfe: ſo loath be you to ſell falſe ware, or too deare for vndoing your neighbour. And in all caſes how gladde would you be to be holpen, ſo glad

glad be to helpe your neighbour. So in all things aske your conscience what is to be done betweene your neighbour and you, and shee will teach you. But because you are wearie of reasoning I will also end. Desiring God to increase in vs his heauenly graces, as faith, and repentance, and loue, according to his good pleasure. *Amen.*

The assertion.

A Reprobate may in truth be made partaker of all that is contained in the religion of the Church of Rome: and a Papist by his religion can not goe beyond a Roprobate.

The first Argument.

He which may in truth be made partaker of the chiefe points of the

Popish

Popish religion, may be made partaker of all: but a reprobate may be made partaker of the chiefe points of the Popish religion: therefore a Reprobate may be made partaker of all.

The proofe of the argument.

THe proposition is plaine, and euery Papist will grant it: all the controuersie is of the assumption: wherfore I proove it thus:

The sacrament of pennance (as they cal it) is one of the chief thinges in the religion of the Church of Rome: for it is such a sacrament, [a] that by the power and efficacie of it, the blood of Christ is deliuered to vs to wash away our sinnes: and they say [b] it hath such vertue that the kingdome of heauen is promised to it in the Scriptures, and that it is not

a Catech. Rom. p. 424
b Ibid. pag. 419. Tho. 4. dist. 14. quæst 5. art. 1. Canis. & pec. exp.

not regeneration, but an healing of a man regenerate, and that it pardoneth ſinne, as Baptiſme. And as touching *Contrition*, Papiſts write, [c] it hath power to doe away ſinne, and to obtaine pardon at Gods hand: the ſame they ſpeake of *Confeſſion*, which they ſay, deliuereth from death, openeth Paradiſe, and giueth hope of ſaluation: and hereby it may appeare, that Penance is one of the greateſt points of the popiſh religion.

[c] Catech. Rom. p 447 Lumb. l. 4. diſt. 17.

But a reprobate may be truly made partaker of the popiſh ſacrament of Pennance, and indeede performe all in it. There be three parts of *Penance*, *Contrition* of the heart, *Confeſſion* of the mouth, *Satisfaction* in the deed. All theſe three Iudas performed: firſt, he had *Contrition*: for when he ſawe that our Sauiour

[d] Mat. 27. 3 our Christ was condemned, [d] then he saw his owne sinne, and was stricken with a griefe for

[e] ver. 4. his own treachery, and repented, and presently after he [e] confessed his sinne openly vnto the chiefe Priests and Elders. Also he made *Satisfaction*, when he brought againe the thirtie pieces of siluer which he tooke to betray his master.

Againe, *Contrition* of the heart is the ground of penance: and *Papists* say, it is not an act

[f] Catech. Rom. p. 437 of the holy Ghost, [f] but an act of mans freewill proceeding from it: and therfore a reprobate may haue it. And as for *Satisfaction*, if a reprobate can not doe it by himself, yet he may performe

[g] 3 tho. l. 4. dist. 2. q. 1. art. 1. it by an other, for so they say [g] that one may satisfie by another: wherefore for any thing I can see, a reprobate may haue all

that

that is contained in the popish sacrament of penance.

Faith is an other of the chiefest points, that is in the religion of the Church of Rome, for [h] they say, it is the foundation and ground worke of *Iustification*. But reprobates may haue that faith which they meane. For they say, that it is nothing els, but [i] a gift of God, and a certaine light of the minde, wherewith a man beeing enlightened giueth sure and certaine assent to the reuealed word of God. And the Rhemists say, it is onely an act of the vnderstanding: and Andradius saith, that Faith is onely in generall actions, and can not come to the particular applying of any thing: now all this Reprobates may haue, [k] for their mindes are inlightened to know the trueth, and

[h] Trid. Concil. sess. 6. cap. 8. Rhem. test. Rom.

[i] Canis. Oper. ca. pa.

Rhe. Test. 2. Cor. 13. 5. And. lib. 6. pag. 543.

[k] Heb. 6. 4 Luk. 8. 13. Iam. 2. 19.

and to be perſwaded of it, and therefore they haue this act of the vnderſtanding: and this generall faith: yea the deuill himſelfe can doe thus much, who beleeueth and trembleth. And their implicite faith which ſaueth the lay man, what reprobate can not haue it? for there is nothing els required, but to beleeue as the Church beleeueth, though he knowe not how the Church beleeueth. And the papiſts themſelues ſay as much for their [1] Councels hold, that a wicked man and an heretique may haue confidence in Chriſt, and that an heathen man, by the naturall knowledge of God, and by the workes of creation, might haue faith: and in a generall maner beleeue in Chriſt.

[1] Trid. confeſſ. 6. c. 9. Andr. l. 3. p. 200.

The 2. Argument.

That religion whoſe precepts are

are no directions to attaine peace of conſcience, leaueth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conſcience, therefore it leaueth a man in a damnable caſe: which if it be true, a reprobate may be as ſound a profeſſour of it as any other.

The proofe.

THe propoſition is certaine: becauſe as long as any man hath his conſcience to accuſe him of ſinne before God, he is in ſtate of damnation, as [a] Saint Iohn ſaith: If our heart condemn vs; God is greater then our hart, and knoweth all things. And this is peculiar and proper to the elect children of God, [b] to receiue thoſe giftes and graces from God, [c] the enioying of which, bringeth peace of conſcience.

[a] 1. Ioh. 3. 20

[b] Rom. 3. 1.

[c] Heb. 10. 22

science. True it is indeed, that reprobates receiue many graces & gifts at Gods hand, but they are no other then such as may be ioyned with the trembling of the conscience, as the deuill is said to beleeue, but without to tremble.

The assumption (namely, that the religion of the church of Rome cannot pacifie the conscience) may be easily prooued on this wise.

1. A man whose conscience must be truly quieted, must first of all be truly humbled: [a] *Come vnto me* (saith our Sauiour Christ) *all ye which are wearied and burdened, and I will ease you.* Whereby it appeareth that they who are to haue their consciences refreshed in Christ, must first of all be afflicted with the sense of Gods iudgements: yea,

[a] *Mat.11.28*

they

they must be prefſed downe to hel-ward with the weight and burden of their ſinnes; that they may ſee, and from their hearts confeſſe, that in themſelues there is no way to eſcape damnation. [a] The good phiſitian Chriſt Ieſus cannot heale vs before he hath lanced our wounds to the very bottome: he neuer can find any of his ſheep before they be quite loſt: he neuer powreth into vs the liuing waters of his ſpirit, before we be barren & drie ground void of al moiſture, and that a man muſt condemne himſelfe, that would not haue Chriſt to pronounce ſentence of damnation againſt him.

[a] Mat. 9. 12. Mat. 15. 24. Eſa. 44. 11. 1. Cor. 11. 31.

Now this true humiliation of a ſinner cannot bee wrought in any mans heart by the religion of the Church of Rome. True and ſound humiliation is

wrought by two meanes: first, by making a man to see the greatnes of his sinne and wickednesse: secondly, by making him to acknowledge: that he is destitute, and quite bereft of all goodnesse. For if a man either see not the greatnesse of his sin, or haue confidence of any thing in himselfe, he cannot be humbled: but neither of these two things are performed in the Church of Rome. As touching the first, the Romish religion is so farre from amplifying and enlarging the greatnes of mens sinnes, that it doth extenuate them, and lessen them out of measure, for it maketh some sins to be venial, [a] when as the least sinne that can be against Gods lawe deserueth damnation, [b] it teacheth that lesser sinnes are done away by an humble accusa-

[a] Gal. 3. 13.

[b] Canis. Oper. cat. pa. 49.

ſation of a mans ſelfe, by ſaying the Lords prayer, by knocking vpon the breaſt, & by ſuch like: that greater ſinnes may be done away by almes deedes, and ſuch like ſatisfactions. But how can any ſinne be great, that may be done away with ſuch eaſie and ſleight meanes? Furthermore it teacheth, that euill thoughts and deſires, & motions of the heart without conſent are no ſinnes: and this opinion cutteth off all true humiliation: ſo as Paul neuer repented, before he vnderſtood the meaning of the laſt commandement, and perceiued thereby, that the deſires, and luſts of his heart, to which he did not yeeld his conſent, were ſinnes damnable before God, and knowing this, he then ſaw himſelfe to be moſt miſerable, c Rom. 7. 9. 10.

and renouncing his owne righteousnesse, he sought for righteousnes in Christ. Lastly, [a] it teacheth, that originall sinne is done away in Baptisme, and that it is the least sinne of all other. What is this but to extenuate mans corruption, for when the roote of corruption is taken away, and it is made so little a sinne, actuall sinnes cannot be taken for such heinous matters.

[a] Cens. conlon. pa. 46. 54.

And for the second point, the Church of Rome doth too much extoll the power of man and his naturall strength. [b] It sayeth that all actions of men vnregenerate are no sinnes, and that originall sinne needeth no repentance, [c] that a man hath some free will to doe spirituall things, that [d] a man by meere na-

[b] And. l. 3. Trid. Confess. 6. c. 7.
[c] Trid Confess. 6. c. 1.
[d] Gabr. Biel. 3. sen. dist. 27.

naturals may loue GOD aboue all things, feare God, beleeue in Christ, if we respect the very act of the worke, [a] that the Gentiles might gather out of philosophie knowledge sufficient for saluation, [b] that a man without the helpe of the holy Ghost, may performe things acceptable to God, [c] that the mind of man vnderstandeth of it self many things which be spirituall and heauenly, [d] that a man regenerate may fulfill the whole lawe of God: that a man may prepare himselfe to receiue grace, and after preparation merit grace at Gods hand: that he may do workes of Supererogation, &c. By this it appeareth that the Church of Rome ascribeth too much to mā [e] who in himselfe is onely and altogether euill, dead in sinne, chai-

[a] And. l. 3. p. 292.
[b] And. l. 3. p. 280.
[c] Catech. Rom. in prim.
[d] Trid. Confess. cap. 18.
[e] Gen. 6. Eph. 2, 1. 2.

ned vp in miserable bondage vnder Satan the prince of darknesse: and therefore it is euident that all the preaching that is vsed in that church, wil not humble a sinner, and make him denie himselfe, and therefore their preaching may peraduenture benumme a corrupt conscience and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatenings of the law, that by the promises of the Gospell it may be quieted.

II. Againe, [a] this religion teacheth, that a man must doubt of his saluation as long as he is in this life: beholde a Racke or Gibbet erected by the Church of Rome, for the tormenting of tender consciences: for when a man doubteth of his saluation, he also doubteth of Gods loue and

[a] Trid. Confess. 6, ca. 9.

& mercie to him: and he which doubteth of Gods loue, cannot loue god againe: for how can any man loue him of whose good will hee doubteth: and when a man hath not the loue of God in him, he hath no grace in him, and therefore his conscience must needes be defiled and void of true peace, yea he must needs be a wicked man, and that saying of [b] Salomon must needes agree to him: The wicked flieth when no man pursueth (by reason of the guiltinesse of his conscience) but the godly is bold as a Lyon. Againe, [c] blessed is the man (saith Dauid) whose sinnes are pardoned: where he maketh remission of sinnes to bee true felicitie: now there is no true felicitie but that which is enioyed, and felicitie cannot bee enioyed, vnlesse it bee felt, and it

[b] Prou. 28.

[c] Ps. 32. 1.

cannot bee felt vnleſſe a man knowe himſelfe to be in poſſeſſion of it, and a man cannot knowe himſelfe to bee in poſſeſſion of it, if hee doubt whether hee hath it or not: and therefore this douhting of the remiſſion of ſinnes is contrarie to true felicitie, and is nothing els but a torment of the conſcience. For a man cannot doubt whether his ſinnes bee pardoned or not, but ſtraight way (if his conſcience bee not ſeared with an hotte yron) the verie thought of his ſinne will ſtrike a greate feare into him: for the feare of eternall death, and the horror of Gods iudgements will come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly, this religion muſt needes be comfortleſſe. Alas poore ſoules wee are

no

no better then passengers in this world, our way it is in the mid- Heb. 6. 10.
dle of the Sea, where we can haue no sure footing at all, and which way soeuer we cast our eies, wee see nothing but water, euen opening it selfe to deuoure vs quicke: the deuill and our rebellious flesh raise vp against vs infinite thousands of tempests and stormes to ouerthrowe vs: but behold, God of his great & endlesse mercie hath brought vs to Christ, as to a sure Anchor-hold: he biddeth vs to vndoe our Gables, and fling vp our Anckors within the vaile, and fasten them in Christ: wee doe it as we are commanded, but a sister of ours (I meane the Church of Rome) passing in the Cant. 1. 5.
ship with vs (as it seemeth) who hath long taken vpon her to rule the helm dealeth too vnkindly

kindly with vs: shee vnlooseth our Anchors, & cutteth in peeces our gables, shee telleth vs that we may not presume to fasten our anchor on the rocke: shee will haue vs freely to roue in the middle of the Sea in the greatest fogs, and the fearefullest tempests that be: if we shal follow her aduise, we must needes looke for a shipwracke, for the least flawe of wind shall ouerturne vs, and our poore soules shall be plunged in the gulphes of hell.

III. Lastly, Iustification by works causeth trouble and disquietnes to the conscience. No mans conscience can be appeased before Gods wrath bee appeased, and Gods wrath cannot be appeased by any workes: for the best workes the regenerate can doe, are imperfect, and are stained with

with ſome blemiſh of corruption, as may [a] appeare both in the Prophet Eſay, and in Paul, both which had a great miſliking of that good which they did, becauſe it was mingled with ſinne. And againe, euery man is bound by dutie to keepe the whole lawe, ſo that if a man could keepe it perfectly, hee ſhould doe no more then he is by dutie enioyned to doe: and therefore hee which looketh to merit eternall life at Gods hand by keeping the law, truſteth but to a broken ſtaffe, and is like the Banquerout, that will pay one debt by another: for by his ſinne, euery man is indebted to the Lord, and is bound to anſwer to the Lord the full puniſhment of all his ſinnes: this debt, the Papiſt ſaith, wee may diſcharge by obedience to the law,

[a] Eſa. 64. 6. Rom. 7. 14, 15, 16.

that

that is by a new debt, which we are as well bound to pay to our God as the former.

To end this point, let a man looke to be saued by works, and therefore let a man employ himselfe to doe the best workes he can, yet he shall neuer come to know when he hath done sufficient to satisfie Gods wrath: and this vncertaintie, all his life, but especially in the houre of death, must needes disquiet him. And truly when a man shall haue done many thousand workes, yet his heart can neuer be at quiet, as it appeareth in the yong man, who though he had laboured all his life to fulfil the law, thereby to be saued, yet distrusting in all his doings, he asketh further of our Sauiour Christ what he might doe to be saued.

Mar. 10. 17.

Pur-

Furthermore, it is the doctrine of the Church of Rome, *that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without spotte.* A doctrine that will make any christian conscience despaire. For if a man *shall fall to examine himselfe*, he shall find[a] *that he is sold vnder sinne*, [b] *compassed about of sinne*, [c] *hee shall see his particular sinnes to be as the haires of his head:* at the sight and feeling of which, he shall finde that there is much matter in him worthie of hatred and damnation too. He beeing in this case, will begin to doubt whether he be the child of God or not: and perseuering in this doubting, he shall be driuen to despaire of Gods loue towards him, considering that he cannot find any such pureneſſe in himselfe as the doctrine

a Rom. 7. 14
b Heb. 12. 1.
c Pſ. 40. 12.

doctrine of the Church of Rome requireth.

Lastly, experience it selfe teacheth, that the Romish religion can bring no peace to the conscience: in that some for the maintaining of it haue despaired. As Francis Spira, who against his owne conscience hauing abiured the truth, and subscribed to the doctrine of the Romish Church, most fearefully despaired of his saluation: which could not haue been if that doctrine had beene agreeable to Gods word which is spirit and life to the receiuer. For the same cause Latomus a Doctor of Louane despaired, crying that hee was damned because hee had opposed himselfe to the known truth. This also befell Gardner at his death, as the book of Acts and Monuments declareth.

Illyricus de fide. Epist. Senar. de morte Diazii.

The

The third Argument.

That religion which agreeth to the corruption of mans nature, a Reprobate may truly profesſe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a reprobate may truly profesſe it.

The proofe.

Indeed not to ſtand to proue the propoſition, the aſſumption is rather to be confirmed: which firſt I will proue by induction of particulars. Firſt, that a man ſhould be iuſtified by workes, is an opinion ſetled in nature, as may appeare in them that crucified our Sauiour Chriſt: for when they were pricked in their hearts at *Peters* ſermon, [a] they ſaid, Men and brethren what ſhall we doe to be ſaued? and this ſaid the young man before named, not what ſhould I beleeue,

[a] Act. 2. 37. Joh. 6. 28. Mat. 10. 17.

leeue, but what should I doe to be saued: so then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by doing of somewhat. A Papist will say, though this be naturall thus to thinke, yet it may bee good: for there is some goodnes in nature.

I answer that the wisedome of the flesh is enmitie to Gods wisedome, Rom. 8. 7. and all men by nature are nothing but flesh: for naturally they are the children of wrath. Secondly, the worshipping of God in Images is a great matter in the church of Rome: but this manner of worshipping is nothing but a worke of the flesh, which thus I proove: [b] Idolatrie is naturall, and a worke of the flesh, but to worship God in images, is idolatrie. The children of Israel

[b] Gal. 5. 20.

rael when they erected the golden calfe, they did commit idolatrie, and yet they did not worship the calfe it selfe, but God in the calfe. For when the calfe was made, they [e] proclaimed an Holiday, not to the calfe but to the Lord. And Baal, that detestable idol, was nothing but the image of God, as appeareth in Hosea the prophet. At that day, saith the Lord, thou shalt call me no more Baal. [Hos.2.16.]

[e] Exod 32.5

It remaineth therefore, that to serue God in an image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature. Thirdly, [d] pride, and a desire to be aduanced aboue other, is a naturall corruption: to this agreeth the Popes primacie, his double sword, & triple crowne: yet the outragious pomp of that seat is

[d] Mat.20.2.

as a paire

paire of bellowes to kindle the concupiscence, and to make the hidden sparks of pride to breake out into a great flame. Fourthly, doubting of Gods prouidence and mercie is a naturall corruption in all men: to this agreeth, & from hence issueth that foolish and vaine opinion, concerning doubting of our saluation, and of the remission of sinnes. Fiftly, selfe-loue, & selfe-liking are naturall corruptions: to this agreeth that doctrine of the papists, not ouermuch to abase our selues, but to maintaine free-will by nature, and to thinke that we haue so much goodnes, that we are able to prepare our selues to receiue: and in some sort to merit grace. Sixtly, Idlenes and riotousnes is a naturall corruption, and to it very fitly answereth the great number of

feasts,

feasts, of holidaies, or halfe-holidaies which the Church of Rome vseth. Seauenthly, Couetousnes is a naturall corruption, and to the feeding of this vice serueth *Purgatorie*, a fire of great gaine, which in very truth, if it had not burned very hote, the fire in the Popes kitchin had burned very cold: hitherto serue pilgrimages, saying of Masses, and selling of Pardons for money. Eightly, to be at libertie is the desire of nature: answerable to this is that opinion, that the Spiritualtie is to be exempted from subiection to Magistrates. Ninthly, to commit adulterie is naturall: to this agreeth the Stewes, and the permission of simple fornication. Tenthly, Ignorance is a filthie corruption in nature: this the Church of Rome maketh the mother

mother of deuotion, and it is inioyned the lay man as a meanes of his saluation: for he must beleeue as the Church beleeueth, he is not bound to know. 11. Infidelitie is naturall, and to this agreeth, that they call vpon Saints and Angels, the Lord hauing commaunded them to call vpon him in the name of Christ, what argueth this else, but hearts distrusting GODS goodnes, & guiltie consciences? 12. Images in the Church of Rome came from infidelitie, becausemen in reason could not perswade themselues that God was present, vnlesse that were made manifest by some signe & image. Which thing the Israelites declared, when they said to Aaron in the wildernesse in Moses absence, *Make* vs Gods to goe before vs. 13. Satisfacti-

Exod. 32. 1.

ons

ons for sinne are naturall: for [e] wicked men when they haue offended God, they haue alwaies vsed some ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough. 14. The Church of Rome saith, that the Scriptures are darke & obscure: the blind man findeth fault with the darkenes of the sunne. If the Scriptures appeare to any to be obscure, the fault is not in the scriptures, but in the blindnes of the mind of him which readeth and heareth them. 15. Lastly, Pardons open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sinnes, for a little peece of money, as twentie shillings or foure nobles? And what

[e] Mich. 6. 7. Isa. 58. 4. 5.

what is it but couſonage to ſell pardons which ſhall be in force many yeares after the end of the world, as the Pope doth?

It is naturall to a man to ſerue God in certaine ceremonies, without the power of godlines: and this ſeruice is preſcribed by the religion of the Church of Rome, *which ſtandeth onely in outward and corporall ceremonies, as the outward ſucceſſion of Biſhops, garments, veſtures, geſtures, colours, choice of meate, differences of daies, times, and places, hearing, ſeeing, ſaying, touching, faſting, numbring of beads, gilding and worſhipping of images, building of Monaſteries, riſing at midnight, ſilence in cloiſters, abſtaining from fleſh and white meate. Faſting in Lent, keeping Ember daies, hearing Maſſe and diuine ſeruice, ſeeing and adoring the hoſtie in the forme of bread,*

Fox. Act. in begin.

bread, receiuing holy water and holy bread, creeping to the Crosse, carrying palmes, taking ashes, bearing candles, pilgrimage going, censing, kneeling, knocking, altars, superaltars, candlesticks, pardons: in orders, crossing, annointing, shauing, forswearing marriage: in Baptisme, salting, crossing, spatling, exoocising, washing of hands: At Easter, confession, penance, dirge, satisfaction, and in receiuing with beardes new shauen, to imagine a bodie where they see none: and though he were there present to be seene, yet the outward seeing & touching of him of it selfe without faith conduceth no more then it did the Iewes. At Rogation daies to carrie banners to follow the Crosse, to walke about the fields. After Pentecost to goe about with Corpus Christi play. At Hallowmas to watch in the Church, to say

a Dirge

a Dirge or commendation; and to ring for all soules, to pay tithes truely, to giue to the high Altar. And if a man will bee a priest to say Masse and Mattins, to serue the Saint of that day, and to lift well ouer the head. In sickenesse to be anneled, to take his rites, after his death to haue Funerall and Obites said for him, and to be rung for at his funerall moneths minde, and yeares mind. This is the summe of the Catholike religion, standing in bodily actions not in any motions or worke of the holy Ghost working in the heart.

II. The morall lawe containing perfect righteousnes, is flat opposite to mans corrupt nature: therefore whatsoeuer religion shall repeale and make of none effect the commandements of the morall lawe, that same religion must needes ioyne hands with

with the corruption of nature, and ſtand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainly repeale the, yet in effect it doth: * and if it ſhal fruſtrate but any one point of any one commandement, yea the whole law thereby is made in vaine. 1. The firſt commaundement requireth, that we haue the true Iehoua for our onely God: the Church of Rome maketh other Gods beſide this true God: it maketh the bodie of Chriſt to be God, becauſe they hold, it may be in many places, in heauen, in earth, at the ſame time, which thing is onely proper to God. It maketh euery Saint departed to be God, becauſe it holdeth that Saints do beare vs now vpon the earth, and know our thoughts when

* Mat. 15. 3.

we pray to them, which none but the true God can do. It maketh the *Pope* to be God, and that in plaine words. [a] Pope Nicholas saith, *Constat summũ Pontificem â pio principe Constantino Deum appellari:* It is well knowne, that the Pope of the godly prince Constantine was called God. Againe, in [b] the extrauagants of the same Cannon Lawe it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And againe, [c] *Christophoro Marcellus* said to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the *Pope* tooke it to himselfe. As the Pope in plaine words is made God, so the power giuen to him declareth the same. [d] Hee can make holy that which is vnholy, and iustifie the wicked and pardon sinnes: he

[a] Dec. dist. 69. satis euidenter.

[b] Extra. Ioh. 22. cum inter. in glossa

[c] Concil. Later. sess. 4

[d] Extra. de maior. & obedientia.

may

e may dispense contrarie to the saying of an Apostle: hee can change the nature of things, and of nothing make somewhat. What is all this but to place the Pope in Gods roome, and to rob the Lord of his diuine Maiestie.

e Dist. 34. can. lect. in gloss. dist. 82. can. Presb.

Againe, the Church of Rome maketh Marie the Mother of Iesus to be as a God. In the Breuiarie reformed and published at the commandement of Pius the 5. f shee is called *a God-desse*, in expresse words: and shee is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie*: Yea shee is far exalted aboue Christ, and he in regard of her is made but a poore vnderling in heauen: for Papists in their seruice vnto her pray on this manner,

f In officio par. beatæ Mariæ, ad matut.

saying, *Shew thy selfe to be a mother: and cause thy sonne to receive our prayers: set free the captiues, and giue light to the blinde.* Lastly, the very Crosse is made as a God. For they salute it, by the name of their onely hope, and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God distinguished into three persons, the Father, the Sonne, the holy Ghost, maketh also many other, and so in truth hath repealed this first Commandement.

a Breuiar. refor. in festo Exalt. Crucis.

And they haue very plainely repealed the second commandement, in that they teach it lawfull to make Images of the true God, and to worship him in them. For the flat contrarie is the very scope of this commandement:

dement: namely, that no image must be made of the true Iehouah: nor any worship bee performed vnto him in an image: which appeareth thus. In Deuteronomie Moses maketh a large Commentarie of this Commandement, and this very point hee sets downe expressly, saying, take heede to your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire: that ye corrupt not your selues, and make you a grauen image, or representation of any figure, &c. His argument I set downe thus. As god appeared in mount Horeb, so he is to be conceiued & represented; but he appeared in no image in mount Horeb, onely his voice was heard, so he is not to be conceiued or represented in any image: but men Deu. 4. 15, 16.

are to bee content, if they may heare his voice. Againe, that sin to which the people of Israel were specially giuen, euen that doth the Lord especially forbidde: but to this were the people of Israel specially giuen, not so much to make Images of false Gods, as to make Images of the true God, and to worship him in them: which I proue thus.

Iudg.2.11. In the booke of Iudges it is said, that the children of Israel did wickedly in the sight of the Lord, and serued Baalim. Now these Baalims, what are they? Surely Idols resembling the Hos.2.16. true God: as the Prophet Hosea declareth. And at that day saith the Lord, thou shalt call me Ishai, and shalt call me no more Baali. Here it appeareth that the Israelites meaning was

not

not to worship a false god, but the true God in Baalim. And Aaron when he made the golden calfe proclaimed that the next day should he holy day, not of any false God, but of the Lord that brought them out of Egypt. The Prophet Esay after that he had set foorth Gods maiestie very worthily, he comes in with this conclusion: To whom then will ye liken God? or what similitude will ye set vp of him? which declareth that the Iewes after the manner of the Gentiles ran a whoring after Idols, that is, Images not onely of false gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining images, hath repealed this commandement. Exod. 32. 5. Esa. 40. 18.

Neither doth it shew lesse fauour to the third commaun-

dement: which also is repealed. First, in that they teach men to giue the glorie which is proper to God, to some thing els: it is proper to God after the day of iudgement to be all in all: this they giue to *Mary*, saying, that *she is all in all.*

It is proper to Christ in respect of other creatures to be a light lightening all that come into the world, yet they pray to Marie to giue light to the blind. It is proper to Christ to bee the redeemer of mankind, and this worke of redemption is ascribed to Marie, whome Papists call their *hope*, their *ioy*, their *mediatresse*, a *medicine for the diseased*, a *defence from the enemie*, a *friend in the houre of death*. Againe, they make Saint Martin *a Priest according to the order of Melchisedegh*, which is proper to Christ.

Breuiar. & missal. & reforma.

Se-

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vnleſſe it be in an vnknowne tongue, & ſo they maintaine ignorance, and the prophaning of Gods name, for the preaching of the word, & therefore alſo the hearing, learning, reading, ſearching of it, is the *glorifying of the word*, and alſo the glorifying of Gods name. 2. Th. 3.

The fourth commaundement is repealed, in that they require, that their feaſt daies ſhould be kept as ſolemnely as the Lords Sabbath day: for they muſt be kept *in all honour and comelineſſe*: and men *muſt reſt from their labours from morning to euening*, as on the ſabbath: whereas indeed contrariwiſe the Lord hath giuen permiſſion to his ſeruants to labour the ſixe daies, Con. Moguntic. 36. 37. Matiſc. 2. 6. 1. 2.

ſo

so be it, on the seauenth they will rest from the works of their callings, and doe the workes of the spirit.

They repeale the fift commandement, in that they teach, that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magistrates, for so they haue decreed, that *Clearkes are to be iudged onely of Bishops*: and that they are onely to rescue them from iniuries. Againe, that the Bishop must not be iudged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, Emperours, but hath power to make them and to put them downe at his pleasure. But Saint Paul for the maintaining of the fift commandement, biddes euery soule be subiect to the higher powers:

Matisc. con. ca. 7. 8. 9.

ers: and therefore the *Pope* with his cleargie (as *Chrysostome* hath expounded it) must be subiect to ciuill Magistrates, vnlesse they will exclude themselues out of the number of men, for Paul speakes to all in generall.

Against the sixt Commandement they haue decreed asyles for murderers, plainely permitting them which feare authoritie, to haue safetie in the lap of their mother the Church. Thus they annihilate Gods cõmandement, yea and more then this, whither tends all that they teach but to the very murthering of soules. For example, saluation by works of grace, is one of their cheife points. But that man that is perswaded that hee must be saued by his workes, must also put his trust in them, *Matisc. 2. c. 8.*

and

and he which trusteth to his workes is accursed before God. Ier. 17. 5. *For cursed is that man that trusteth in man*, whether it be himselfe or other.

The seauenth commaundement is repealed diuers waies. First, in that they maintaine the occasions of Adulterie and fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, and yet are bound to single life, they must needes breake out into much loosenesse. This sinne made *Mantuan*, *Palingenius*, and *Petrarch* to crie out against the Church of Rome. Againe, some Papists defend the toleration of the Stewes in Rome, for the auoiding of greater euils. And in Eclog. 5. l. 4. 5. 9.

the

the Councel of Trent, chastitie and Priests marrige are made opposite, so that marriage with them is a filthie thing, although God hath ordained it for the auoyding of fornication in all. Furthermore, that which is most abominable and prooues the Church of Rome to be an Antichristian church: they maintain mariages within the degrees forbidden both by the law of Nature, & of Gods word. For in the table of consanguinitie they which are placed in the transuerse vnequall line cannot marrie, because they are as Parents and children: yet if they be distant foure degrees on diuers sides from the common stocke they may marrie together by the Canon law. As for example, the graund vncle may marrie his sisters nephewes

Sess. 24. can. 6.

neece,

Greg.c.8. de cosang. avunculus maximus ab nepotis.

neece, a thing very filthie in nature, considering that a man cannot marie with any honestie his fisters childe. To goe further, by Gods word they which are distant foure degrees in the transuerse equall line, are not forbidden to marrie together, as cosin germanes. Thus the

Num.36.11. daughters of Zelophehad were married to their fathers brothers sonnes: this example (as I take it) may be a warrant of the lawfulnes of this mariage. Yet the canon law vtterly condemns this mariage of cosin germanes, and the mariage of their children after them though they be eight degrees distant. Thus the Church of Rome doth ouerthwart the Lord: where he giues libertie, they restraine it; and when he restraineth men, then they giue libertie.

They

They repeale the eight Commaundement by their ſpirituall Merchandize in which they ſell thoſe things which are not to be ſold, as Croſſes to dead men, Images, prayers, the ſoūd of bels, remiſſion of ſinnes, and the merits by which men may come to the kingdome of heauen: their ſhaueling prieſts will do no duty without they be fedde with money; hence comes the prouerbe, No penny, no Pater noſter.

They teach men to beare falſe witneſſe, and ſo to ſinne againſt the ninth Commaundement, in that they hold that Marie is the queene of heauen: whereas indeede ſhee is no Queene, but doth continually caſt downe her crowne before Chriſt with the reſt of the Saints. And a man may as well beare Reu. 7. 11. and 5. 10.

falſe

witnes in speaking to much as in speaking too little.

In the tenth commandement the first motions that goe before consent are forbidden: otherwise there shall be no difference betweene it and the rest. For they also are spirituall, and forbid inward motions: but the difference is, that they forbid onely the motions that go with consent. Now the Papists say, that these motions are no sinne properly, vnlesse consent follow: and therefore they in expresse words repeale this commaundement. For if concupiscence & the first motions be no sinnes properly, then there neede no prohibition of them.

The 4. Argument.

That religion which is contrary to it selfe, is onely a meere invention of man: the religion of the Church

Church of Rome is quite contrarie to it selfe: therefore it is onely an invention of man: which if it be true, as well a reprobate as any other may performe the things required in it.

The proofe.

THe proposition is most true, because it is a priuiledge of Gods word, & so of the true religion gathered forth of it, to be consonant to it selfe in all points; which properly no doctrines nor writings beside can haue. The assumption may be made manifest by an induction of particular examples.

I. The Church of Rome saith, that men are saued by grace: and againe it saith, that men are saued by workes. A flat contradiction. For Paul saith, if election be of grace, it is no more of works: or els were grace no Rom. 11, 6.

no more grace, but if it be of works, it is no more grace: for else were worke no more work. Answer is made, that in this place *Paul* speaks of works of nature, which indeede are contrarie to grace: but not of workes of regeneration, which are not contrarie to grace. This answer is false: for *Paul* in a like place vnto this oppoſeth grace and workes of regeneration, Ye are saued by grace (saith hee) through faith, and that not of your selues, for it is the gift of God, not of workes, lest any should boast himselfe: for we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake, what are the workes of which a man may most of all boast? And what are the

Rhem. test. vpon Rom. 11. 6.

Eph. 2. 8. 9.

the workes for the doing of which we must be fashioned a new in Christ Iesus? Assuredly they must be the workes of regeneration, dipped and died in the blood of Christ (as they speake) wherefore it is euident, that Pauls meaning is to conclude, that if we be saued by grace, we cannot be saued by workes of regeneration.

II. The Church of Rome confuteth and condemneth in Councels, and derideth this doctrine that we teach, that men are to be iustified by the imputation of the righteousnesse of Christ: which righteousnes is not in vs but in Christ.* And the Rhemists call it a phantasticall iustice, a new-no iustice. But herein that Church is contrarie to it selfe: for it defendeth works of supererogation and workes

Rhem. Test. Rom. 2. 13.

of

of satisfaction of one man for another: and their ground is, Rhe. Test. Col. 2, 24. because the faithfull are members of one bodie, and haue fellowship one with another, and therefore one may satisfie for an other. Hereby it is plaine, that the Church of Rome most of all defendeth that imputation of righteousnesse, which most of all it hath oppugned. For when one man satisfieth for an other, the worke of one man is imputed to another. But what shall one man satisfie for another, and shall not Christ by his righteousnes satisfie for vs? shall God accept the worke of one man for an other, and not accept the righteousnes of Christ for vs? Truly there is greater fellowship and coniunction betweene the head and the members, then of the members amõg them-

themselues because they are ioyned together by meanes of the head.

III. It holdeth that the *guilt* and *fault* of sinne may be remitted by Christ: and yet the *temporall punishment* of sinne be vnremitted: but these are quite contrarie. Paul saith, there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after he were in Christ, and had the fault of sinne remitted, some condemnation should now remaine him. And Dauid saith, Blessed is the man to whome the Lord imputeth no sinne: therefore he to whom the Lord imputeth no sin, hath not onely the guilt of sinne, but also the punishment of his sinne remitted: otherwise he could not be blessed but miserable: Rom. 8. 1. Psa. 32. 1.

And

And this agreeth not with God's iustice, when the fault is quite pardoned, and a man is guilty of no sinne, that then any punishment should be laid on him. And Saint Augustine saith, that Christ by taking vpon him the punishment of sinne, and not taking vpon him the fault, tooke away both the punishment and the fault. Wherefore this opinion, that Christ hath taken away the guilt of sinne, ouerthroweth all Satisfactions and Purgatorie, becauſe the fault and guilt beeing taken away, all punishment for sinne is also taken away.

August. de verb. dom. ser. 37.

IV. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christs bodie to be in many places: an euident contradiction. For it is of the nature and

essence

eſſence of a bodie to be in one place onely, which I prooue thus. A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the laſt part: which vndoubtedly is moſt true. For it is called a continued quantitie, becauſe his parts are continued and knit together the one with another by a common tearme or bond, as a line by a point, a plane and his parts by a line, a ſolide by a ſuperficies or plane. Now theſe points can in no wiſe be continued vnleſſe euery one of them keepe one onely ſpeciall place. For examples ſake: ſuppoſe the plane *a,b,c,d*, to be diuided into three parts, i,k,l, by two lines,

e,g,

e,g, and f, h, which doe both di-
uide the three parts and con-
nue thē the one with the other.

Now I say, that euery one o
the parties may bee continue
with his next fellow, it is nece
farie that euery one of then
should haue one speciall and
distinct place. That the fir
place of the plane, i, may be
continued with k, it must be si-
tuated onely there where it is,
and no where else: for if it shal
bee situate elsewhere, as in the
place m, then it cannot be conti-
tinued with k. Now then, if the
parts

parts muſt of neceſſitie haue their owne particular place only, then the whole figure, a, b, c, d, muſt alſo be onely in one place. And this is that which the prince of Philoſophers teacheth, that euery magnitude hath his parts ſeed in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is not. To conclude therefore, this muſt needs agree to a bodie and to the parts of it to be in one onely place alone. So that the Church of Rome when it ſaith, that Chriſts bodie is in many places: in effect they ſay, that Chriſts bodie is no bodie: for if it be a bodie, it is onely in one place: and if it be in many places, it is no body. They obiect that God is omnipotet. True indeed: but there be ſome things, the doing of which

Ariſt. Categ. cap. de quant.

e,g, and f, h, which doe both diuide the three parts and continue thē the one with the other.

Now I say, that euery one of the parties may bee continued with his next fellow, it is necessarie that euery one of them should haue one speciall and distinct place. That the first place of the plane, i, may bee continued with k, it must be situated onely there where it is, and no where else: for it it shall bee situate elsewhere, as in the place m, then it cannot be continued with k. Now then, if the

parts

parts muſt of neceſſitie haue their owne particular place only, then the whole figure, a, b, c, d, muſt alſo be onely in one place. And this is that which the prince of Philoſophers teacheth, that euery magnitude hath his parts ſeed in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is not. To conclude therefore, this muſt needs agree to a bodie and to the parts of it to be in one onely place alone. So that the Church of Rome when it ſaith, that Chriſts bodie is in many places: in effect they ſay, that Chriſts bodie is no bodie: for if it be a bodie, it is onely in one place: and if it be in many places, it is no body. They obiect that God is omnipotet. True indeed: but there be ſome things, the doing of which

Ariſt. Categ. cap. de quant.

agreeth not with Gods power, as to make *contradicentia*, things contradictorie to be both true: of which sort these are. For, that Christs bodie is a true bodie, and that it is in many places at once, are flatte contrarie: because (as hath beene shewed) it is essentiall to all magnitudes to be in one place, and therefore to a bodie. And God cannot take away that which is essentiall to a thing, the essence remaining whole. 2. Againe, transubstantiation maketh the Accidents of Bread and Wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in schooles, *Accidentis esse, est inesse*. It is of the essence of an accident to be in the substance. Now therefore, if the accidents be, there is also

also the Bread and Wine: and if there be no substance of Bread or Wine, neither can there bee any accidents. 3. It holdeth, that Bread is turned into the body of Christ, and therefore it must needes hold, that Christs bodie is made of Bakers bread, & yet it holdeth and teacheth that Christs bodie is onely made of the seed of Marie, quite ouerthrowing the former transubstantiation.

V. It teacheth, that a man must alwaies doubt of his saluation: and likewise it teacheth, that in praying wee are to call GOD father, which are things quite contrarie. For who can truely call GOD Father, vnlesse he haue the spirit of adoption, and bee assured that hee is the childe of GOD? For if a man shall call God Father, and Rom. 8. 15.

yet in his heart doubt whether he be his Father or not, he playeth the dissembling hypocrite: wherefore to doubt of saluation, and to say, *Our father, &c.* in trueth are contrary.

VI. The Church of Rome maketh praier to be one of the chiefe means to satisfie for sins. But praier indeede is an asking of pardon for sinne: Nowe asking of pardon and satisfaction for sinne are contrarie: therefore by the iudgement of the Papists, prayer which is a satisfaction is no satisfaction. And indeed let vs consider what madnesse is contained in this Popish diuinitie: the poore begger cōmeth very hungrie to the rich mans doore to craue his almes: and straight waies by his begging he will merit and deserue it. The same doth the Papist, he

Can. Tres sant. de pena. dist. 1. Lumb. l. 4. dist. 10. Can. de quotis, die de penit. dist. 3.

prayeth

prayeth very poorely for the thing which he wanteth, yet hee looketh very proudly to merit no lesse then the kingdome of heauen by it.

VII. Doubting of saluation and hope cannot agree togither, for hope maketh a man *not to be ashamed*, that is, it neuer disapointeth him of the thing which he looketh for. *Therefore it is called the anchor of the soule both sure & stedfast, which entreth into that which is within the vaile.* So that true hope and the certaine assurance of saluation goe togither. Rom. 5.5. Heb. 6.19.

VIII. True praier and iustification by workes cannot stand togither. For hee which praieth truly must be touched inwardly with a liuely feeling of his owne miserie, and of

the want of that grace, whereof he stands in neede. Now this cannot bee in the heart of that man that looketh to merit the kingdome of heauen by his workes, for he that can doe this may iustly conceiue somewhat of his owne excellencie.

IX. Papists teach, that it is great boldnes to come immediately to God without the intercession of Saints: and therefore they vse to [a] pray to Marie, that shee would pray to Christ to helpe them: yet on the contrary, when they haue so done, they pray to God immediatly, that he would receiue the intercession of Mary for thē. And thus they are become intercessors betweene Marie and GOD. Yea when they offer vp Christ, praying GOD to accept their gifts and sacrifices, the humble Priest that will

[a] Breuiar. 1. & Missa. 1. refor. vbiq;.

will not pray to God, but by the mediation of Saints, is then a mediatour betweene Christ Iesus and God the Father.

X. It holdeth, that in the Masse the Priest offereth vp Christ to his Father an *vnbloodie sacrifice*. This is a thing impossible: for if Christ in the *Masse* bee sacrificed for sinne, then hee must die, and his blood must be shedde, Heb. 9. 22. And in the Scriptures these two sayings (Christ is dead, Christ is offered vp in Sacrifice) are all one. So then, the Papist when hee supposeth that there may be an vnbloodie sacrifice, in effect he saith thus much, there is a sacrifice, which is no sacrifice. And it is not possible, that a bloodie sacrifice should be offered in an vnbloodie manner.

XI. In the Canon of the "Masse, the Church of Rome "praieth on this wise. We hum- "bly beseech thee most mercifull "Father, by Iesus Christ thy son "and our Lord, that thou wouldest accept these gifts and obla- tions, and these our sacrifices, which wee thy Church offer to thee, &c. where first they offer vp Christ to GOD the Father in the name of Christ, and so they make Christ to be his owne Mediatour.

Againe, they desire God to blesse and to accept his owne sonne: for they offer vp Christ. If they say he needeth now the blessing of his Father, they make Christ a weake and imperfect Christ: if he need not the bles- sing of his Father, their prayer is needlesse. Also they desire GOD to accept not one gift

or

or one sacrifice, but in the plurall number, these gifts and sacrifices: whereas they hold that Christs bodie is one onely body, and therefore but one sacrifice. And thus they are at variance with themselues.

XII. Papists, in word they say, that they beleeue and put their trust in God: yet whereas they looke to be saued by their workes, they set the confidence of their hearts in truth vpon their owne doings.

XIII. They put such holinesse in Matrimonie, that they make it one of their seauen Sacraments, which [a] conferre grace to the partakers of them: yet they forbidde their Cleargie to marrie, [b] because to liue in marriage is to liue according to the flesh, and the Councell of Trent opposeth mariage and chastitie.

[a] Rhe. test. pag. 523.

[b] Papa Siricius. Decret. Epist. sess. 24. c. 9.

XIV.

XIV. It teacheth, that soules kept in Purgatorie, may be redeemed by sacrifices and suffrages. Against this, is a Canon of their law taken out of S. Hierome, [a] We know that in this life we may helpe one another, either by prayers, or by good counsell: but when wee shall come before the iudgement seat of Christ, neither Iob, nor Daniel, nor Noe, may intreate for any; but euery man to beare his owne burthen. And according to another Canon going vnder the name of *Gelasius* bishop of Rome. Either there is no Purgatorie, or the soules which goe thither shall neuer returne.

[a] Can. in presen. 11. 13. q. 3.

Can. legatur 4. q. 1.

XV. And to conclude, the most points of their religion are contrarie to their Canons, as by searching may appeare

in

in these examples.

1 The dead cannot heare the prayers of them which call him. 1.Cor. fatendum.13. q.2.

2 *Peter* and Paul were two of the cheife Apostles, and it is hard to say, which was aboue the other. 2.C.Beati,2. q.7.

3 Leo the fourth liuing in the yeare 846. acknowledged *Lotharius* the Emperour for his prince. 3.C.de capitulis.dist. 10.

4 No Bishop may be called vniuersall. 4.C.nullus dist.99.

5 The Church of Rome hath no more authoritie ouer other Churches: then other Churches ouer it. 5.C.*Legimus*.dist. 95. 6.C.*Legimus*.dist.95. C.Olim. di. 95.

6 A Priest and a Bishop were in times past all one. 7.C.Verbum.6. magna.

7 The Pope hath no power to giue or sell pardons. 8. Conuertimini de penit. di.1.

8 There can be no merit by fasting, or abstinence from flesh. 8.C.quod dicit.di,41.

9 The

9. C. lumi. nosa. 18. q. 2 9. The Masse is nothing but the forme of diuine seruice.

By this which hath bin said, it doth in part appeare, that the religion of the church of Rome is repugnant to it selfe, and it could not so be, if it were from the word of God.

A Corallarie gathered out of the former assertion.

1. *A man beeing indued with no more grace then that which he may obtaine by the religion of the Church of Rome, is still in the state of damnation.*

A DI-

A DIALOGVE CONtaining the conflicts betweene *Sathan and the* Christian.

Sathan.

O Vile helhound, thou art my ſlaue, and my vaſſall, why then ſhakeſt thou off my yoke?

Chriſtian. By nature I was thy vaſſall, but Chriſt hath redeemed mee.

Sathan. Chriſt redeemeth no reprobates ſuch as thou art.

Chriſtian. I am no reprobate.

Sathan. Thou art a reprobate, for thou ſhalt be condemned,

Chriſtian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no iudge, it is ſufficient for thee to be an accuſer.

Sathan.

Sathan. Though I can not condemne thee, yet I know God will condemne thee.

Christian. Yea, but God will not condemne me.

Sathan. Goe to let vs trie the matter. Is not God a Lord and a king ouer thee? and may he not therefore giue thee a law to keepe, and punish thee with hel fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the law of this thy Lord & King?

Christian. No.

Sathan. Let vs proceede further. Is not the same Lord also a most righteous iudge? and therefore a most sharpe reuenger of sinne?

Christian. Yes truly.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot winke at thy sinnes, except

except he should be vniust. Wherefore there is no remedy, thou art sure to be damned, hell was prouided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer me from cõdemnation. For God is not only (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

Sathan. But thou firebrand of hell fire, and child of perdition, looke for no mercie at Gods hands, because thou art a most grieuous sinner: for

1 Originall sinne runneth wholly ouer thee, as a loathsome botch or leprosie.

2 Thy mind knoweth not the things that be of God.

3 In the lawe of God thou art stark blind, sauing that thou hast a few principles of it to make

make thee inexcusable.

4 The Gospell is foolishnes and madnes vnto thee: thou makest no better account of it then of thine owne dreame.

5 Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6 Thy memorie keepeth & remembreth nothing, but that which is against Gods word: but things abhominable & wicked, it keepeth long.

7 Thy wil hath no inclination to that which is good, but onely to sinne and wickednesse.

8 Thy affections are set onely on wickednesse: they are as mightie gyants and Princes in thee, they haue thee at commãdement. Remember, that for very anger thou hast beene sicke: that the lust of thy flesh hath driuen thee to madnesse: forget not

northy atheisme, thy contempt of Gods worde, thy inward pride, thy enuie, hatred, malice, thy couetousnesse, and infinite other wicked desires, which haue led thee captiue, & made thee outragious in all kind of naughtinesse.

9 Thy actuall sinnes committed partly in secret, partly in publike, are most filthie, & most infinite. Remember how in such a place, at such a time, thou diddest commit fornication: in an other place thou diddest steale, &c. God saw this I warrant thee: yea, all thy sinnes are written in his booke: wherefore thou cursed wretch, all hope of mercie is cut off from thee.

Christian. But Gods mercie farre exceedeth all these my sinnes: and I cannot be so infinit in sinning as God is infinite in Isa. 1. 18. Act. 2. 38. 1. Tim. 1. 15. Psa. 103. 11, 12, 13.

in mercie and pardoning.

Sathan. Dareſt thou preſume to thinke of Gods mercie? why, the leaſt of thy ſinnes deſerueth damnation.

Chriſtian. None of my ſinnes can feare me, or diſmay me. Chriſt hath borne the full wrath and vengeance of his Father vpon the croſſe, euen for me, that I might be deliuered from condemnation, which was due vnto me.

Isa. 53. 2. 3, 4, 5.

Sathan. If Gods purpoſe were not to condemne thee, perſwade thy ſelfe, he would neuer lay ſo many afflictions and croſſes on thee as he doth. What is this want of good name? this weakneſſe and ſickeneſſe of the body? theſe terrours of thy mind? this dulneſſe and frowardneſſe of thy heart? what are all theſe (I ſay) and many o-

th er

ther euils, but the beginnings, and certaine flashes of the fire of hell.

Christian. Nay, rather my afflictions are liuely testimonies of my saluation. For God as a louing father, partly by them, as with scourges chasteneth my disobedience, and bringeth me into order: partly conformeth me vnto my Sauiour Christ, and so by little and little, laieth open to me mine owne sinnes, that I may dislike my selfe and hate thē: and maketh me to renounce the world, thy eldest sonne, and stirreth me vp to call vpon him, & to pray earnestly with grones and sighes, which I am not able to expresse with any words as I feele them.

Heb. 12. 6. 9. 10. 1. Pet. 2. 21. Gen. 42. 21. 1. Cor. 11. 12. Rom. 8. 26.

Sathan. Thy afflictions are heauie, and comfortlesse, therefore they can not be arguments

of

of Gods fauour.

Christian. Indeede their nature is to bring griefe and heauines to the soule, but I haue had ioy in the midst of mine afflictions, and strength sufficient to beare them, and after them haue bin many waies bettered, which befalleth to none of the wicked: and for that cause, it is a great perswasion to me that I shall not be damned with the wicked world, but in spite of all thy power, passe from death to euerlasting life.

Rom. 2. 2. 3. 4. Rom. 8 28. Psa. 119. 71.

Sathan. After these thy manifold afflictions, thou must suffer death, which is most terrible, and a very entrance into hell.

Christian. Death hath lost his sting by Christs death: and vnto me it shall be nothing els but a passage vnto euerlasting life.

Sa-

Sathan. Admit thou shalt be deliuered from hell by Christ, what will this auaile thee, considering that thou shalt neuer come to the kingdome of heauen? for Christs death onely deliuereth thee from death eternal, it cannot aduance thee to euerlasting life.

Christian. I am now at this time a member of Christs kingdome, and after this life shall raigne with him for euer in his euerlasting kingdome. Rom. 5. 8. 3, 4.

Sathan. Thou neuer diddest fulfill the law, therefore thou canst not come into the kingdome of heauen.

Christian. Christ hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto me, I my selfe doe keepe the law.

Sath. Be it so, for all this, thou art

art farre enough from the kingdome of heauen, into which no vncleane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee, yet thou art in part vncleane: thy cursed nature and the seeds of sinne are yet remaining in ther.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy Ghost: and this perfect holines of his humane nature is imputed to me: euen as Iaacob put on Esaus garments to get his fathers blessing: so I haue put on the righteousnesse of Christ, as a long white robe couering my sinnes, and making me appeare perfectly righteous, euen before gods iudgement seate.

Rom. 2. 3. Ioh 16. 9.

Sathan. Indeede God hath made promise vnto mankinde of

of all these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therfore canst not make any account, that Christs sufferings, Christs fulfilling of the law, Christs perfect holines, can do thee any good. Ioh. 3. 34. 35

Christian. I haue true sauing faith.

THE CONFLICTS *of Sathan with the strong Christian.*

THou sayest thou hast true faith, but I shall fist thee and disproue thee.

Christian. The gates of hell shall neuer preuaile against my faith, do what thou canst.

Sathan. Tell me then, dost thou thinke that all the world shall be saued?

Christian. No.

Sathan.

Sathan. What, shall some bee saued, and some condemned?

Christian. So saith the worde of God.

Sathan. Thou then art perswaded that God is true euen in his merciſull promiſes, and that he will saue some men, as Peter and Paul, and Dauid, &c. and this is the onely beleefe, by which thou wilt be saued.

Christian. Nay, this I beleeue, and more too, that I particularly am in the number of those men which shall be saued by the merit of Christs death and paſſion: and this is the beleefe that saueth me.

Sathan. It may be thou art perswaded that God is able to saue thee: but that God will saue thee, that is, that he hath determined to aduance this thy body and this thy soule into his kingdome,

dome, and that he is most willing to performe it in his good time: herein thou wauerest and doubtest.

Christian. Nay Sathan, I in mine owne heart am fully perswaded, that I shall be saued, and that Christ is specially my Redeemer: and (O Lord) for Christes sake, helpe thou my doubting and vnbeleefe. Ioh.1.12. 13. Ioh.6.35.54 *Mar.*9.23.

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne heart: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth when I speake. For me thinkes I am as certain of my saluation as though my name were registred in the Scriptures (as Dauids & Pauls) to be an elect vessel of God: and this is the testimonie of the 2.Cor.1.22. *Eph.*1.14. *Rom.*8.18.

holy spirit of Iesus Christ, assuring me inwardly of my adoption, and making me with boldnesse and confidence in Christ to pray vnto God the Father.

Sathan. Still thou dreamest and imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea, but God of his goodnes hath brought forth such tokens of faith in me, that I cannot be deceiued.

Act. 13. 9.
1 Thess. 1. 3.

I. I am displeased with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my selfe, Rom. 7. 15. 24.

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to be doing those things which

which God commandeth.

IV. Those that be the children of God, if I doe but heare of them, I loue them with my heart, and wish vnto them as to my selfe, 1. Ioh. 3. 14.

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the coming of Christ Iesus, that an end may be made of sinning, & of displeasing God. Apoc. 22. 20.

VII. I feele in my heart the fruits of the spirit, ioy, loue, peace, gentlenesse, meekenesse, patience, temperance: the workes of the flesh I abhorre them, fornication, adultery, vncleannesse, wantonnesse, Idolatrie, witchcraft, enuie, anger, drunkennesse, bibbing and quaffing, and all such like. Gal. 5. 19. &c.

All these cannot proceede from thee Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would never suffer thee to sinne, as thou doest.

Christian. I shall sinne as long as I live in this world, I am sure of it: because I am caught to aske remission of my sinnes continually. But the manner of my sinning now is otherwaies then it hath bin in times past. I have sinned heretofore with full purpose and consent of will; but now (doubtlesse) I doe not before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my mind

Rom. 13. 14

and purpose: In the doing of any sinne, I would not doe it, my heart is against it, and I hate it, and yet, by the tyrannie of my flesh being ouercome, I doe it: afterward, when it is committed I am grieued and displeased at my selfe, and doe earnestly with teares aske at Gods hands forgiuenes of the same sinne.

Sathan. Indeede, this is very true in the children of God: but thou art sold vnder sinne, and with great pleasure doest commit sinne, and louest it with thy whole heart: otherwise thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sin so often as thou doest. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Christian. Indeed it is dange-

rous to fall againe into the same
Isa.1.8. sinne after repentance: yet it is
Ier.2.1. the order of the Prophets, to
call men to repentance, which
haue fallen from the feare of
God, and from the repentance
which they professed: and God
in thus calling them, putteth
them in hope of obtaining mer-
cie. And the lawe had sacrifices
offered euery daie, for the sinnes
of all the people, and for parti-
cular men, both for their igno-
rances, and for their voluntarie
sinnes: which signifieth, that
God is readie to forgiue the
sinnes of his children through
Gen.12. 24.15. they sinne often. Abraham twise
Ge.20.2.3. lied and swore that Sara was not
Gen.42.25, 26. his wife. Ioseph swore twise by
the life of Pharao. Dauid com-
mitted aduulterie often, because
he tooke vnto him Bethsheba,
Vrians wife, and also kept fiue
wiues,

wiues, and tenne concubines. Gods will is, that men forgiue till seauentie seauentimes: and therefore he will shew much more mercie. And for my part, so oft as I shall fall into the same sinne, so oft I shall haue Christ my aduocate and intercessour to the Father for me, who will not damne me for the infirmity which he findeth in me, I will abstaine from externall iniquity, and I wil not make my members seruants vnto sinne: and so long I trust my imperfections shall haue no power to damne me: for Christs perfection is reputed to be mine by faith, which I haue in his blood. God is not displeased, if my bodie be sicke and subiect to diseases; no more is he displeased at the disease & sicknesse of the soule. A naturall father will not fley the body

1. Ioh. 2. 1.

Dan. 6. 9.

of his child, when he is sicke, and abhorreth comfortable meates and my heauenly Father will not condemne my soule, although through the infirmitie of faith, and the weakneſſe of the ſpirit, I commit ſinne, and often loath his heauenly word, the foode of my ſoule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthy ſinnes to my great profit, and to the amendment of my life: like as the good Phiſitiany of ranke poiſon is able to make a ſoueraigne medicine to preſerue life.

Sathan. Well, be it, that now thou art in the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſts myſticall bodie: I feele

feele in my selfe the heauenly power and vertue of my head Christ Iesus: and for this cause I cannot perish, but shal continue for euer, and reigne in heauen after this life with him.

The conflicts of Sathan with the weake Christian.

THy mind is full of ignorance and blindnesse, thy heart is full of obstinacie, rebellion, and frowardnesse against God: thou art wholly vaine for any good worke: wherefore thou hast no faith, neither canst thou be iustified, and accepted before God. Iam. 1.7.

Chr. If I haue but one droppe of the grace of God, and if my faith bee no more then a little graine of Mustard-seed, it is sufficient for me: God requireth Mat. 17.20

not

past, and haue called on him, in hope and confidence that hee would heare me.

9 God might haue concealed his word from me, but I haue heard the plentifull preaching of it: I vnderstand it, and haue receiued comfort by it.

10 Lastly, at this time God might power his full wrath on me: which he doth not, but mercifully maketh me to feele mine owne wants, that I might be humbled, and giue all glorie vnto him for his blessings, wherefore, there is no cause why I should be disquieted: but I will trust still in the Lord, & depend on him, as I haue done.

Sath. Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a liuely sense of the rebellion of thy heart, and of thy

lewd

lewd and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope: and although, according to mine owne sense and feeling, I want faith, yet I will beleeue in Iesus Christ, and trust to be saued by him. Psa. 32. 1. 2. Co. 5. 21.

Sathan. Though the children of God haue beene in many perplexities, yet neuer any of them haue beene in this case, in which thou art at this present.

Christian. Herein thou prooueſt thy selfe to be a lying spirit: for the Prophet Dauid saith of himselfe, that he was foolish, and as a beast before God: and yet hee euen then trusted in God. And Paul was so led captiue of sin, that he was not able to doe the good he would, but Psal. 73. 22. 23. Rom. 7. 19. 24.

did

did the euill which he hated: and so in great penſiuenes of heart, deſired to be deliuered from this world, that he might be disburdened of his corrupt fleſh.

Sathan. Thou miſerable wretch, doeſt thou feele thy ſelfe graceleſſe, and wilt thou beare the face of a Chriſtian? & by thy hypocriſie offend God? as thou art ſo ſhew thy ſelfe to the world.

Christian. Auoide Sathan, Chriſt hath vanquiſhed, and ouercome thee for my cauſe, that I might alſo triumph ouer thee. I am no hypocrite: for whereas I haue had heretofore ſome teſtimonie of my faith, at this time I am leſſe mooued, though faith ſeeme to be abſent: like as a man may ſeeme to be dead, both in his owne ſenſe, and by the iudgement of the phyſitian,

and

and yet may haue life in him: so faith may be, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sinne, God hath now quite forsaken thee: hee hath left thee vnto me to be ruled: he hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to trust in him any longer.

Christian. Strengthen mee good Lord; remember thy mercifull promises, that thou wilt reuiue the humble, & giue life to them that are of a contrite heart. Isa. 57. 15.

Sathan. These promises concerne not thee, which hast no humble and contrite, but a froward, and a rebellious heart.

Christian. Good Lord forget not thy former mercies: giue an issue to these temptations of

mine enemie Sathan. And you my brethren, which know my estate, pray for me, that GOD would turne his fauourable countenance towards me: for this I know, that the prayer of the righteous auaileth much, if it be feruent.

Iam.5.16.

HOW A MAN *should apply aright* the word of God to his *owne soule.*

I

EVery Christian containeth in himselfe two natures, that contrarie the one to the other, the flesh and the spirit: and that he may become a perfect man in Christ Iesus, his earnest endeauour must be, to tame, and subdue the flesh, and to strengthen and confirme the spirit.

An-

II.

Anſwerable to theſe two natures, are the two parts of Gods word. Firſt, the law, becauſe it is the miniſterie of death, it fitly ſerueth for the taming and maſtering of the rebellious fleſh: and the Goſpell containing the bountifull promiſes of God in Chriſt, is as oyle, to powre into our wounds, and as the water of life, to quench our thirſtie ſoules: and it fitly ſerueth for the ſtrengthening of the ſpirit.

III.

Well then, art thou ſecure? Art thou prone to euill? Feeleſt thou that thy rebellious fleſh carrieth thee captiue vnto ſinne? Looke now onely vpon the law of God, apply it to thy ſelfe, examine thy thoughts, thy words, thy deeds by it, pray vnto God, that

that he would giue thee the spirit of feare, that the law may in some measure humble and terrifie thee: for (as Salomon saith) Blessed is the man that feareth alwaies, but cursed is he that hardeneth his heart.

Rom. 8. 16.
Prou. 28. 14.

IV.

In the Law, these are most effectuall meditations to humble and bridle the flesh, which follow. First, meditate on the greatnesse of thy sinnes, and of their infinite number: and if it may be, gather them into a catalogue, set it before thee, and look vnto it, that thou thinke no sinne to be a small sinne, no not the bare thoughts and motions of thy heart. Often with diligence consider the strange iudgements of God vpon men, for their sinnes, which thou shalt finde, partly in the Scriptures, partly by

1

2

daily experience. Doubtleſſe thou muſt thinke, that euery iudgement of God, is a ſermon of repentance. Thinke oft on the feareſull curſe of the lawe due vnto thee, if thou ſhouldſt ſinne neuer but once in all thy life, and that neuer ſo little. Remember, that whenſoeuer, thou committeſt a ſinne, God is preſent, and his holy Angels, and that he is an eye-witnes, that he taketh a note of thy ſinne, and regiſtreth it in a booke. Thinke daily of thy ende: and know that God may ſtrike thee with ſodaine death euery moment: and that, if then thou haue not repented before that time, there is no hope of ſaluation. Thinke on the ſodaine comming of our Saniour Chriſt to iudgement, let it moone thee continually to watch and pray.

3

4

Dan 7.20. Ier.17.1. Deut.32.34

5

6

If

If these will not moove thee, thinke on this, that no creature in heaven or in earth, was able to pacifie the wrath of God for thy sinnes: but his owne Sonne must come downe from heauen, out of his Fathers bosome, and must beare the curse of the law, euen the full wrath of his Father for thee.

V.

When by these meanes thou art feareth, and thy minde is disquieted in respect of Gods iudgment for thy sin: haue recourse to the promises of mercie contained in the old and new Testament. Is thy conscience stung with sinne? And doth the law make thee feele it? With all speed run to the brasen serpent Christ Iesus, looke on him with the eye of faith, and presently thou shalt be healed of

Ioh. 3. 14.

thy

thy sting or wound.

VI.

When thou dost meditate on the promises of the Gospell, diligently consider these benefits, which thou enjoyest by Christ. Through Adam, thou art condemned to hell: by Christ thou art delivered from it. 1

Through Adam thou hast transgressed the whole law: in Christ thou hast fulfilled it. 2

Through Adam, thou art before God a vile, and a loathsome sinner: through Christ thou dost appeare glorious in his eyes. 3

By Adam every little crosse is the punishment of thy sinne, and a token of Gods wrath: by Christ the greatest crosses are easie, profitable, and tokens of Gods mercie. 4

By Adam, thou didest loose all things: in Christ all things are restored to thee againe. 5

By Adam thou art dead; 6

by Christ, thou art quickned,
7 and made aliue again. By Adam
thou art a slaue of the deuill,
and the child of wrath: but by
Christ thou art the childe of
8 God. In Adam, thou art worse
then a toade, and more detesta-
ble before God: but by Christ,
thou art aboue the Angels. For
thou art ioyned vnto him, and
made bone of his bone, mysti-
9 cally. Through Adam sinne and
Satan haue ruled in thee, and
led thee captiue: by Christ, the
spirit of God dwelleth in thee
10 plenteously. By Adam, came
death to thee, and it is an en-
trance to hell: by Christ, though
death remaine, yet it is onely a
passage vnto life. Lastly, in A-
11 dam, thou art poore and blinde,
and miserable: in Christ, thou
art rich and glorious, thou art a
king of heauen and earth, for

low heire with him, and shalt assure be partaker of it, as he is euen now. Adam when he must needes tast of the fruite, which God had forbidden him, he hath made vs all to rue it, euen till this day: but here thou seest the fruites that grow, not in the earthly paradise, but on the tree of life, which is within the heauenly Ierusalem. Feare no danger, be bold in Christ to eate of the fruit, as God hath commanded thee: it will quicken thee, and reuiue thee being dead: thou canst nor doe Sathan a worse displeasure, then to feed on the godly fruite of this tree, and to smell on the sweet leaues which it beareth continually, that giue such a refreshing sauour. Apoc. 22. 2.

VII.

Most men now adaies are

secure

secure and cold in the profession of the Gospel, though they haue the plentifull preaching of it. And the reason is, because they feele not in themselues the vertue and mightie operation of Gods word, to renue them: and they cannot feele it, because they doe not apply the word aright vnto their owne soules. Plaisters, except they be applyed in order and time, and be laid vpon the wound, though they be neuer so good, yet they cannot heale: and so it is with the word of God, and the parts of it, which except they be vsed in order and time conuenient, will not humble and renue vs as their vertue is.

VIII.

The common Christian euery where is faultie in this thing. Whereas he loueth himselfe, and wisheth

wisheth all good that may bee to himselfe, he doth vsually apply vnto his owne soule the gospel alone, neuer regarding the law, or searching out his sinnes by it. Tell him what yee will, his song is this: God is mercifull, God is mercifull. By this meanes it commeth to passe, that he leadeth a secure life, and maketh no conscience of coueteousnes, of vsurie, of deceit in his trade, of lying, of swearing, of fornication, wantonnesse, intemperancie in bibbing and quaffing, &c. But he plaieth the vnskilfull Chirurgion, he vseth healing plaisters, before his poisoned and cankred nature haue felt the power and paine of a Corasiue. And it will neuer be well with him, vntill he take a new course.

IX.

On the contrarie part, many good Christians leaue to apply the comfort of the Gospell to themselues, and onely haue regard to their owne sinnes, and Gods infinite vengeance. And euen when Sathan accuseth thē, they will not sticke to giue eare to Sathan, and also accuse themselues: and so they are brought into fearefull terrors, and often drawe neere to desperation.

X.

There is a third sort called *Sectaries*, who addict themselues to the opinion of some man. These commonly neuer apply the law or the Gospel to themselues, but their whole meditation, is chiefly in the opinions of him whome they followe. *As* they that follow *Luther*, fewe of them follow his christian life, they regard not that: but about

about consubstantiation and vbiquitie, about images and such like trumperie, they infinitly trouble themselues, and all Europe too.

And in England there is a schismaticall and vndiscreet cõpany, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither know it, nor will bee reformed by it, and yet they are enemies to it: as for the law of God, and the promises of the Gospell, they little regard: they maintain vile sinnes in refusing to heare the reading or the preaching of the word: and this is great contempt of Gods benefits and vnthankfulnes to him. They are full of pride, thinking themselues to be full, when they are emptie: to haue all knowledge, when they are ignorant, and

hardnes to be catechized: the poison of aspes is vnder their lippes; they refuse not to speake euill of the blessed seruants of God. Well, doe they aboue al things seeke the kingdome of God? then let them be sincere seekers of it: which they shall doe, if in seeking Christs kingdome they seeke the righteousnes thereof: vnto which they can neuer come but by the applying of the threatnings of the law and the comforts of the Gospel, to their owne consciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirit they speake.

Con-

troubled consciences of repentant sinners.

Sinner.

GOod sir, I know [a] *the Lord hath given you the tongue of the learned, to bee able to minister a word in time to him that is weary:* therefore I pray you helpe me in my miserie. [a] Esa. 50. 4.

Minister. Ah my good brother what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lord he knoweth it, after the manner of the world, in all the lusts of my filthie flesh, and then I was neuer troubled: but it hath pleased God of his infinite mercie to touch my heart, and to send his owne sonne that

good shepheard Iesus Christ, to fetch me home to his owne fold, euen vpon his owne necke: and since that time it is a wonder to see how my poore heart hath beene troubled: my corruption so boiles in me, and Sathan will neuer let me alone.

Minister. Your case is a blessed case: for not to be troubled of Sathan, is to bee possessed of him: that is, to be held captiue vnder [b] *the power of darkenes*, and to be a slaue & vassal of Sathan: for [c] *as long as the strong man keepes the holde, all things are in peace.* Contrariwise he that hath receiued any sparkle of true faith, shall see [d] the gates of hell, that is, the Deuill and all his angells in their full strength, to stand vp against him, and to fight with an endlesse hatred for his finall confusion.

[b] Col. 1. 13.

[c] Luk. 11. 24.

[d] Mat. 16. 18

Chri-

Christian. But this my trouble of minde, hath made me oftentimes feare least God would reiect mee, and vtterly depriue mee of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For howe should heauen bee your resting place, if on earth you were not troubled? howe could God wipe away your teares from your eies in heauen, if on earth you shead them not? You would bee free from miseries, you looke for heauen vpon earth. But if you will go to heauen, the right way is to saile by hell. If you will sitte at Christs table in his kingdome, you must be with him in his temptations. You are as Gods corne, you must goe vnder the flaile, the fanne, the milstone, and the o- Bradford.

den, before you can bee Gods bread. You are one of Christs Lambes, looke therefore to bee fleeced, and to haue the bloody knife at your throat all the daie long. If you were a market sheepe boughte to bee sold, you should bee stalled and kept in a fatte pasture: but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempests, Sathans snatches, the worldes woundes, contempt of conscience, and frettes of the flesh But in this your miserie I will bee a *Simon* vnto you, to helpe you to carrie your crosse, so bee it you will reueale your minde vnto me.

Chri. I will doe it willingly: my temptations are either against my faith in Christ, or against repentance for my sins.

Mini-

Minister. What is your temptation as touching faith.

Christian. Ah, woe is me, I am much afraid least I haue no faith in Christ my Sauiour.

Min. What causeth this feare?

Christ. Diuers things.

Minist. What is one?

Christian. I am troubled with many doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from the fauour of God.

Minist. But you must know this one thing, that he that neuer doubted of his saluation, neuer beleeued, and that hee which beleeueth in truth, feeleth many doubtings and wauerings, euen as the sound man feeles many grudgings of diseases, which if that he had not

health

health he could not feele.

Christian. But you neuer knew any that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that said, [a] *Lord I beleeue, Lord helpe my vnbeleefe?* And of Dauid who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? Hath he shut vp his tender mercie in displeasure?* Yea he goeth on further, as a man in despaire. [b] *And I said, this is my death.* Hereby it is manifest that a man indued with true faith, may haue not onely assaults of doubting, but of desperation. This further appeareth in that he saith in another place, [c] *Why art thou cast downe my soule? why art thou disquieted in me?*

[a] Mar. 9. 24

Psa. 77. 8, 9, 10.

[b] 11.

[c] Psa. 42. 11

me? Waite on God, for I will yet giue thankes, he is my present helpe and my God. And in very truth you may perswade your selfe that they are but [a] *vnreasonable men*, that say they haue long beleeued in Christ without any doubting at all of their saluation. [a] 2.Th.3.2.

Chri. But Dauid had more in him then I haue: for me thinkes there is nothing in this wicked heart of mine, but rebellion against God, nothing but doubting of his mercie.

Minister. Let me know but one thing of you: these doubtings which you feele, doe you like them? or doe you take any pleasure in them? and do you cherish them?

Christ. Nay, nay, they appeare very vile in mine eyes, and I do abhorre them from my heart: and

and I would faine beleeue.

Rom. 7.5. *Minister.* In man we must consider his estate by nature, and his estate by grace. In the first, he and his flesh are all one, for they are as *man and wife*: therefore one is accessarie to the doings of the other. When the flesh sinneth, the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth beeing in this estate, with the flesh a louing couple they are, they liue & die together. But in the estate of grace though a man haue the flesh in him, yet he and his flesh are diuorced asunder. This diuorcement is made, when a man beginnes to dislike and to hate his flesh, and the euill fruits of it: this separation beeing made, they are no more one, but twaine,

Ro. 7. 17. and 8, 1.

twaine, and the one hath nothing to doe with the other. In this case though the flesh beget sinne and perish therefore, yet the Christian man shall not incurre damnation for it. To come more neere the matter; you say the flesh begets in you wauerings, doubtings, and distrustings: what then? it troubleth you, but feare not, remember your estate: you are diuorced from the flesh, and you are new married vnto Christ: if these sinnes bee laide at your doore, account them not as your children, but renounce them as bastards, say with Paul, I doubt indeede, but I hate my doubtings, and I am no cause of these, but the flesh in me which shall perish when I shall be saued by Christ.

Christian. This which you haue

haue said doth in part content me: one thing more I pray you shew me concerning this point; namely, how I may be able to ouercome these doubtings.

Minister. For the suppressing of doubtings, you are to vse three meditations.

The first, that it is Gods cómaundement that you should beleeue in Christ. So S. Iohn
1. Ioh. 3. 23. saith, *This is his commaundement that we beleeue in the name of his Sonne Iesus Christ.* Thou shalt not steale, is Gods commandement, & you are loath to breake it, least you should displease God, and pull his curse vpon your head. This also is Gods commaundement, Thou shalt beleeue in Christ, and therfore you must take heede of the breach of it: least by doubting & wauering you bring the curse vpon

vpon you. Secondly, you muſt conſider that the promiſes of ſaluation in Chriſt are generall, or at the leaſt indefinite excluding no particular man: as in one for all may appeare. *God ſo loued the world that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* Now then, ſo often as you ſhall doubt of Gods mercie, you exclude your own ſelfe from the promiſe of God, whereas hee excludeth you not. And as when a Prince giues a pardon to all theeues, euery one can apply the ſame vnto himſelfe, though his name be not ſet downe in the pardon: So the king of kings hath giuen a generall pardon for free remiſſion of ſinnes to them that will receiue it. Beleeue therefore that God is true in his promiſe,

promise, doubt not of your owne saluation, chalenge the pardon to your selfe. Indeede your name is not set downe, or written in the promise of grace, yet let not any illusion of Sathan, or the consideration of your own vnworthines exclude you from this free mercie of God: which he hath also offered to you particularly, first in Baptisme, then after in the Lords Supper: and therefore you are not to wauer in the applying of it to your selfe. Thirdly, you are to consider that by doubting and despairing you offend God as much almost as by any other sinne. [a] *You doe not abone hope beleeue vnder hope as you should doe.* Secondly, you robbe God of his glorie, in that you make his infinite mercie to be lesse then your sinnes. Thirdly, you

[a] Rom. 4. 18

you make him a lyar who hath made such a promise vnto you. And to these three meditations adde this practise. When your heart is toyled with vnbeleefe and doubtings, then in all hast draw your selfe into some secret place, humble your selfe before God, powre out your heart before him: desire him of his endlesse mercie to worke faith, and to suppresse your vnbeleefe, and you shall see [b] *that the Lord ouer all is rich vnto all that call vpon his name.* [b] Rom. 10. 12

Christian. The Lord reward you for your kindnesse: I will hereafter doe my endeavour to practise this your counsell. Now I will make bolde to shew another that makes me to feare least I haue no faith. *And it is, because I doe not feele the assurance of the forgiuenes of my sinnes.*

Mini-

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending may be when there is no feeling, for faith is of inuisible things, and when a man once commeth to enioy the thing beleeued, then he ceaseth to beleeue. And this appeareth in Iobs example, when he saith, (*Lo, though he slay me, yet will I trust in him, and I will reproue my waies in his sight: he shall be my saluation also: for the hypocrite shall not come before him*) he declareth his faith: yet when he saith presently afterward, *Wherefore hidest thou thy face, and takest me for thine enemie?* he declareth the want of that feeling which you speake of.

Heb. 11. 1. Rom. 8. 23. Iob. 13. 15. 16

Christian. Yet euery true beleeuer feeles the assurance of faith:

faith: otherwise Paul would not haue said, *Proue your selues whether you are in the faith or not.*

Minister. Indeede sometimes he doth, but at some other times he doth not: as namely at that same time when God first calleth him, and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance: onely this I feele, that I am a most rebellious wretch abounding euen with a whole sea of iniquities: me thinkes I am more vgly in the sight of God, then any toad can be in my sight. O then what shall I doe? Let me heare some word of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainely, you say you feele no assurance

assurance of Gods mercie?

Christian. No indeede.

Minister. But doe you desire with all your heart to feele it?

Christian. I doe indeede.

Minister. Then doubt not, you shall feele it.

Christian. O blessed be the Lord, if this be true.

The desire of grace is grace it selfe.

Minister. Why, it is most true, *For the man* that would haue any grace of God tending to saluation, if he doe truly desire it, he shall haue it: for so Christ hath promised, *I will giue to him that is a thirst of the well of the water of life freely.* Whereby I gather that if any want the water of life, hauing an appetite after it, he shall haue enough of it. And therefore feare you not, onely vse the means which god hath appointed to attaine faith by, as earnest prayer, reuerent

Reu. 2. 6.

hearing

hearing of Gods word, and receiuing of the Sacraments: and then you shal see this thing verified in your selfe.

Christian. All this which you say I find in my self by the mercie of God: my heart longeth after the grace of God which I want. I know I do hunger after the kingdome of heauen and the righteousnesse thereof: and further, though I want the feeling of Gods mercie; yet I can pray for it, from the very roote of my heart.

Minist. Be careful to giue honour to God, for that you haue receiued alreadie. For these things are the motions of the spirit of God dwelling in you. *And I am perswaded of this same thing, that God which hath begun this good worke in you, will perfect the same vnto the day of Iesus Christ.* Phil. 1. 6.

Chri-

Christian. The third thing that troubles me, is this; I haue long prayed for many graces of God, & yet I haue not receiued them, whereby it comes oft to my mind, that God loues me not that I am none of his child, and therefore that I haue no faith.

Minister. You are in no other case then Dauid himselfe, who made the same complaint: Ps. 69. 4. *I am wearie of crying, my throat is drie, mine eyes faile, whiles I waite for my God.*

Christian. But Dauid neuer prayed so many yeares without receiuing an answer as I haue done.

Minister. Good Zacharie waited longer on the Lord, before he graunted his request, then euer you did. It is like he prayed for a child in his yonger yeares, yet his prayer was not heard

heard before he was old. And further you muſt note, that the Lord may heare the praiers of his ſeruants, and yet they be altogether ignorant of them. For the manner that God vſeth in graunting their requeſts is not alwaies knowne: as may appeare in the example of our Sauiour Chriſt, *Who in the daies of his flesh, did offer vp prayers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which he feared.* And yet we know hee was not freed from that curſed death, but muſt needes ſuffer it. How then was he heard? On this maner: he was ſtrengthened to beare the death: he had an Angel to comfort him, he was afterward freed from the ſorrowes of death. And ſo it is with the Luk. 1.7.13. Heb. 5.7.

reſt

reſt of Chriſts bodie as it was with the head. Some beeing in want pray for temporall bleſſings: God keepes them in their want, and yet hee heares their praiers in giuing them patience & ſtrength to abide that want. Some beeing in wealth and aboundance pray for the continuing of it, if it bee the will of God: the Lord flings them into a perpetuall miſerie, and yet he heares their praiers, by giuing them bleſſednes in the life to come. You pray for the increaſe of faith and repentance and ſuch like graces: you feele no increaſe after long prayer: yet the mercifull God hath no doubt heard your praier, in that by delaying to performe your requeſt, hee hath ſtirred vp in you the ſpirit of prayer, he hath humbled you and made you

feele

feele your owne wants, the better to depend on his mercie, for the beginning and increasing of euery particular grace.

Christian. The fourth thing that troubles mee, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruites.

Minister. If this be so continually, that faith brings forth no fruite, it is very dangerous, & argueth a plaine want of faith, yet for a certaine time it may be so, faith hath not onely a spring time and a sommer season, but also a *winter when it beareth no fruite.* And there is many a true Christian like the *bruised reede,* Cant. 2. 11. that is ouerturned with euery blast of wind: and like the flaxe Esa. 42. 3. that hath fire in it, which by reason of weakenes, giues no heate

nor light, but onely a smoake.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to rehearse the second.

Minister. I am content, let vs heare it.

Christian. I am afraid least I haue not truly repented, and therefore that all my profession is onely in hypocrisie.

Minister. What mooueth you to thinke so?

Christian. Two causes especially, the first is, they which repent leaue off to sinne: But I am a miserable sinner, I doe continually displease God by my euill thoughts, wordes and deedes.

Minister. You neede not feare, [a] *for where sinne aboundeth* (that is, the knowledge and feeling of sinne)

[a] Rom. 5. 20

sin) *there grace aboundeth much more.*

Christian. I find not this in my selfe.

Minister. But yet you finde thus much in your selfe: those corruptions which you feele, and those sinnes that you commit, you hate them, you are displeased with your selfe for them, and you indeauour your selfe to leaue them.

Christian. Yea that I do with all my heart.

Minister. Then how miserable soeuer you feele your selfe by reason of the masse of your sinne, yet you are not subiect to condemnation, *but shall most certainely escape the same.* Take this for a most certaine truth, that, the man that hates and dislikes, his sins, both before and after, he hath done them, shall neuer, Rom. 8. 1. cum 8. 3.

be damned for it.

Christian. I am euen heart sicke of my manifold sinnes and infirmities, and these good wordes which you speake *are as flaggons of wine,* to refresh my wearie, laden, & weltring soule. I haue begun to leaue sin & wickednesse, & to detest it long ago. I haue beene oft displeased with mine infirmities and corruptions: when I offend God my heart is grieued, I desire to leaue sinne, I flie the occasions of sinne: I would faine fashion my life to Gods word: and I pray vnto God, that he would giue me grace so to do: and yet (which is my griefe) by the strength of the flesh, by the sleights and power of Sathan I am very often ouertaken and fal maruelously, both by speech and by deed.

Cantic. 5.

Mini-

Minister. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainely that you are a member of Christ: according to that of Paul: *They which are of the spirit, sauour the things of the spirit.* Well then, if Satan euer obiect any of your sinnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debts, and therefore if he vrge you for thē, refer him ouer vnto Christ. For there is no suite in lawe against the wife the husband liuing: yea, I adde further, if you bee ouercarried with Sathans temptations, and so fall into any Rom. 8. 5.

sinne, you shall not answer for it but Sathan, it shall surely be reckoned on his score at the day of iudgement, for he was the authour of it: if you fall by the frailtie of your flesh, it shall perish therefore; but you shall still haue Christ your aduocate.

Christian. Indeed as you say I haue in me an affection to please God, but when I come to performe my obedience, there I faile.

Minist. Therefore marke this further: as long as the children of GOD are in this life, a God regardeth more the affection to obey then the obedience it selfe: *And they shall be vnto mee saith the Lord of hosts, in that day I will doe this, for a flocke, and I will spare them as a man spares his owne sonne that serueth him.* The Father when hee

a Gen.12.12.

Mal.3.17.

hee shall set his childe to do any businesse, though he doe it neuer so vntowardly, yet if hee shewe his good will to doe the best hee can, his father will be pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your self, but in this life you shall receiue no[a] more but *the first fruites of the spirit*, which are but as a handfull of corne, in respect of the whole corne field: and as for the accomplishment of your redemption, you must waite for it after this life: you would bee kissed with the kisses of Christs mouth, but here in this would you must bee content, if you may with Marie Magdalen kisse his feete. For the perfection of a Christian mans life, stands in the feeling and confession of his imperfections.

[a] Rom. 8. 23

Ambrose. And as Ambrose saith, the obedience due vnto God stands more [a] *in the affection then in the worke.*

[a] *Affectu magis quã effectu.*

Christian. But why will God haue those whome he hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First, hereby he teacheth his seruants to see in what great neede they stand of the righteousnes of Christ, that they may more carefully seeke after it. Secondly, he subdueth the pride of mens hearts, and humbleth them by counteruailing the graces which they haue receiued, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continall fight against sin, and are daily occupied in purifying themselues.

Christian.

Christian. But to go on forward in this matter: there is another cause that makes mee feare, least I haue no true repentance.

Minister. What is that?

Christian. I oftentimes finde my selfe like a very timberlog, voide of all grace and goodnes, froward and rebellious to any good worke: so that I feare least Christ hath quite forsaken me.

Minist. As it is in the straite seas, the water ebbes and flowes, so is it in the godly: in them as long as they liue in this world according to their owne feeling, there is an acceſſe and receſſe of the spirit. Otherwhiles they be troubled with deadnes, and dulneſſe of heart, as Dauid was, who praied to the Lord, *to quicken him according to his* Pſ. 119. 88

louing

louing kindnesse, that he may keepe the testimonie of his mouth: And in another place he saith, that Psal.119.5. Gods promises *quickened him.* Which could not be, vnlesse hee had beene troubled with great dulnesse of heart. Againe, sometimes the spirit of GOD quite withdraweth it selfe to their feeling: as it was in Dauid. Psal.77.2,3. 7.8. *In the day of my trouble* (saith he) *I sought the Lord, and my soule refused comfort. I did thinke vpon God and was troubled, I prayed, and my spirit was full of anguish.* Againe, *Will the Lord absent himselfe for euer? and will he shewe no more fauour? hath God forgotten to be mercifull, &c.* The Church in the Canticles complaineth of this. *In my bed I sought him by* Cant.3.1. *night whome my soule loued: I* Cant.5.4, *sought him, but I found him not.* 5,6. And againe, *My wel-beloued put*

in

in his hand by the hole of the dore, and my heart was affectioned towards him: I rose vp to open to my wel-beloued, and my handes did droppe downe myrrhe, my fingers pure myrrhe vpon the handles of the barre, I opened to my welbeloued, but my welbeloued was gone and past, mine heart was gone when he did speake: I sought him, but I could not find him, I called, but he answered me not. Contrariwise, God at some other times *sheddes abroad his loue most aboundantly in the hearts* of the faithfull: and Christ *lieth between the breasts of his Church, as a posie of mirrhe giuing a strong smell.* Rom. 5.5. Cant. 1.13.

Christ. But how can hee be a Christian that feeles no grace nor goodnesse in himselfe?

Minist. The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a swowne feeles no

power of life, and yet he is not dead. The Christian man hath many qualmes come ouer his heart, and he fals into many a swowne, that none almost wold looke for any more of the life of Christ in him, yet for all that he may be a true Christian. This was the state of Peter, when he denied our Saviour Christ with cursing and banning, *his faith onely fainted him for a time, it failed not.* Luk. 22. 31.

Christian. I haue now opened vnto you the chiefe things that trouble me: and your comfortable answers haue much refreshed my troubled minde. The God of all mercie and consolation requite you accordingly.

Minister. I haue spoken that which God out of his holy word hath opened vnto me, if you

you find any helpe thereby, giue God the praise therefore, and carrie this with you for euer, that *by many afflictions both in the bodie and the mind, you must enter into the kingdome of heauen.* Raw flesh is noysome to the stomack, and is no good nourishment before it be sodden: and vnmortified men and women be no creatures fitte for God: and therefore they are to be soaked and boiled in afflictions, that the fulsomnes and rankes of their corruption may be delaied, and that they may haue in them som relish acceptable vnto god. And to conclude, for the auoiding of all these temptations, vse this sweet prayer following which that godly Saint Master *Bradford* made.

Act. 14. 22.

Hooper.

Oh Lord God and deere father, what shall I say that feele all

all things to be(in manner)with me as in the wicked? Blind is my mind, crooked is my will, and peruerſe concupiſcence is in me, as a ſpring of ſtinking puddle. O how faint is faith in me? how little is my loue to thee or thy people? how great is my ſelf-loue? how hard is my heart? by reaſon whereof I am mooned to doubt of thy goodneſſe towards me, whether thou art my merciſull Father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of theſe were the cauſe, and not the fruite rather of thy children. The cauſe why thou art my father, is thy merciſull goodnes, grace, and truth in Chriſt Ieſus, which cannot but remaine for euer. In reſpect whereof thou haſt borne mee this good will to bring me into

thy

thy Church by baptisme, and to accept me into the number of thy children, that I might be holy, faithfull, obedient, and innocent: and to call me diuerse times by the ministerie of thy word into thy kingdome: besides the innumerable other benefits alwaies hitherto powred vpon me. All which thou hast done of this thy good wil which thou of thine owne mercie bearest to me in Christ before the world was made. The which thing as thou requirest straightly that I should beleeue without doubting, so wouldst thou that I in all my needes should come vnto thee as to a father, and make my moane without mistrust of beeing heard in thy good time, as most shall make to my comfort. Loe therefore to thee deare father I come thorough

rough thy Sonne our Lord, our Mediatour, & Aduocate Iesus Christ, who sitteth on thy right hand making intercession for me; I pray thee of thy great goodnes and mercie in Christ to be mercifull to me a sinner, that I may indeede feele thy sweete mercy as thy childe: the time (oh deere father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left me, so thou wilt come and visit me, and that in thy great mercie, whereof I haue great neede, by reason of my great miserie. Thou art wont for a litle season in thine anger to hide thy face from them whom thou louest: but surely (O Redeemer) in eternall mercies thou wilt shew thy compassions. For when thou

thou leaueſt vs, oh Lord, thou doſt not leaue vs very long, neither doſt thou leaue vs to our loſſe, but to our lucre and aduantage: euen that thy holy ſpirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our ſorrow may be recompenced plentifully with the liuely ſent of hauing thee to our eternall ioy: and therefore thou ſweareſt that in thine euerlaſting mercie thou wilt haue compaſſion on vs. Of which thing, to the ende we might be moſt aſſured, thine oath is to be marked, for thou ſaieſt: as I haue ſworne, that I will neuer bring any more the waters to drowne the world: ſo haue I ſworne that I will neuer more be angrie with thee, nor reproue thee. The mountaines ſhall

remooue,

remooue, and the hils ſhall fall downe, but thy louing kindnes ſhall not mooue, and the bond of thy peace ſhall not faile thee: thus ſaieſt thou the Lord our mercifull Redeemer. Deere father therefore, I pray thee remember, euen for thine owne truth and mercies ſake, the promiſe and euerlaſting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the onely true God, and Ieſus Chriſt whome thou haſt ſent: that I may loue thee with all my heart for euer: that I may loue thy people for thy ſake: that I may be holy in thy ſight through Chriſt: that I may alwaies not onely ſtriue againſt ſinne, but alſo ouercome the ſame daily more and more as thy children doe: aboue all things deſiring the

the sanctification of thy name, the comming of thy kingdome, the doing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Aduocate, Amen.

A DECLARATION of certaine spirituall *Desertions, serving to terrifie all drowsie Protestants, and to comfort them which mourne for their* sinnes.

AMong all the workes of Gods eternall counsell, there is none more wonderfull then is *Desertion*: which is nothing else but an action of God forsaking his creature.

Furthermore, God forsakes his creature, not by withdrawing his essence or beeing from it: for that cannot be, consider-

ring

ring God is infinit; and therfore muſt needes at al times be euery where: but by taking away the grace and operation of his ſpirit from his creature.

Neither muſt any thinke it to be crueltie in God to forſake his creature which hee hath made: for he is ſoueraigne Lord ouer all his workes; and for that cauſe he is not bound to any; and hee may doe with his owne what he will. And this his will is not to be blamed: for men are not to imagine, that a thing muſt firſt be iuſt, and then afterward that God doth will it: but contrariwiſe, firſt God wills a thing, and thereupon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eyes of God, that he vtterly forſakes his creature for a puniſhment thereof. Now,

euery

euery thing, so farforth as it is a chastisement or punishment, is good; considering that the inflicting thereof is the exequution of iustice.

And God neuer forsakes the creature against the will thereof: but in the very time of Desertion, it voluntarily forsaketh and refuseth grace, & chooseth to be forsaken; wherefore if any hurt or miserie ensue thereof, let the creature blame it selfe & praise the Lord.

Desertions thus described are of two sorts, eternall and temporarie.

Eternal Desertions are those whereby God vpon iust causes knowne to himselfe forsakes his creature wholly and for euer. Thus the deuill with his angels, and that part of mankinde which is prepared to destruction

on, is forsaken. For first, God before all worlds, did decree according to the purpose of his owne will, to refuse them without the graunt of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauiour. For Christ is onely the redeemer of the elect, and of no more; which may thus appeare. For whom Christ makes no intercession, for them he hath wrought no Redemption. But for them onely which are elected and shall beleeue in him, he makes intercession. I

Ioh. 17. 9. *pray* (saith he) *not for the world, but for them which thou hast giuen me.*

Vers. 20. And againe, *I pray not for these alone, but for them also which shall beleeue in me through their word.* Wherefore Christ is a redeemer to none but to the Elect. Thirdly, he reserueth them

to

to eternall damnation for their ſinnes; which is a totall ſeparation from God, and the accompliſhment of all other Deſertions.

For the effecting of this, God exerciſeth wicked men and reprobates in this life with diuers particular deſertions, and that after this manner. He beſtoweth all ſorts of benefits on them as on his owne ſeruants: but yet ſo, as that he withdraweth that part of his benefit, which hath the promiſe of life eternall annexed to it in the word. And in this matter he dealeth as a man that ſets many trees in his orchard, but ſo as he takes away the heart or the pith thereof. And this the Lord doth either in temporall or ſpirituall benefites.

I. For temporall benefits, as wealth,

wealth, honour, libertie, outward peace, the Lord dealeth very bountifully with them: *He makes his sunne to shine vpon the iust and vniust: hee fills their bellies with his hid treasures:* and as Dauid saith, *I fretted at the foolish, when I sawe the prosperitie of the wicked: for there is no bonder in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued as other men.* But yet hee holdes backe that which is the principall thing, and the very glorie of these benefits, that is, the *right vse of them.* For that a man may purely vse Gods creatures, two things are required. First his person must stand iust and sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him.

Math. 5. 45.

Psal. 73. 4. 5.

Dat legitimum. i. lege permissum, sed non sanctum vsum. Tit. 2, 15.

Se-

Secondly, he must vse the same creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to their set and appointed ends; which are Gods glorie, a mans owne and his neighbours good. But all this is flat contrarie to the vngodly man. For first, he is foorth of Christ, so that his person standes vnmust before God. And therefore all his actions (euen those which otherwise are lawful and good) in him are meere sinnes. Secondly, he vseth Gods gifts & blessings with an euill conscience. For by reason of his want of grace to beleeue, he cannot resolue himselfe, that GOD as his father doth bestow his blessings on him as his beloued child in Christ; yet as a theefe and an vsurper, against his conscience

hee vseth them. Adde further, the creatures are vsed of him without inuocation: for such an one cannot pray; and therefore he doth but as the swine in the forrest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, he vseth Gods gifts to euill ends: because either hee makes an idoll of them by setting his hart on them, or else he employeth them to riot, pride, and the oppression of godly men. A master of musicke hath his house furnished with musicall instruments of all sorts: and he teacheth his owne schollers artificially to vse them, both in right tuning of them, as also in playing on them: there comes in straungers, who admiring the said instruments, haue leaue giuen them of the master to han-

dle

dle them, as the ſchollers doe: but when they come to practiſe, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter and haue his commendation. This world is as a large and ſumptuous Pallace, into which are receiued not onely the ſonnes and daughters of God, but alſo wicked and vngodly men: it is furniſhed with goodly creatures, in vſe more excellent then all muſicall inſtruments: the vſe of them is common to all: but the godly man taught by Gods ſpirit, and directed by faith, ſo vſeth them, as that the vſe thereof is acceptable to God: as for the impure and vnbelecuing, indeede they enioy the creatures and gifts of God, but the pure vſe is wanting: for they cannot but abuſe

them: and therefore the wicked and the reprobate, though they should commit no other sinnes in the world, yet for the vse of their wealth and honour, for their very eating and drinking (which in themselues are most lawfull) shal be damned.

II. Concerning spirituall blessings, first God ceaseth to graunt so much as an outward calling to many men. For how many nations since the beginning of the world, much more particular men, haue there bin, are, and shall bee, which neuer heard the preaching of the gospel; nay not so much as the name of Christ, *God is knowne in Iurie* (saith Dauid) *and he hath not done so to any nation*. And often in Moses & the Prophets it is mẽtioned, that the couenãt

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was in former times made peculiar to the Iewes. And Paul in the Acts saith, that *God suffered the Gentiles in former times to walke in their owne waies*: And of the Ephesians, before their calling he saith, that *they were strangers from the promises, and without God in the world.*

Act. 14. 16.

Eph. 2. 2.

III. He grants the outward meanes of saluation, namely, the Word, Prayer, Sacraments, Discipline aboundantly: but yet he quite withdraweth the operation of his spirit, whereby a conuersion might be wrought. For they neuer haue that *peircing of the eare* which Dauid mentioneth, nor the *opening of the heart* with Lydia, nor that teaching of God, when they *are drawen of the father* to Christ. And in so doing indeede, onely he offereth grace, but doeth not

Psal. 40. 6.

Act. 16. 14

Ioh. 6. 45.

exhibite and comfort it: not that he mocketh any, but that in so doing he may euery way conuince and bereaue them of excuse. As the Lord speaketh to Esay, *Goe and say to this people, yee shall heare indeede, but ye shall not vnderstand: ye shall plainely see, but not perceiue, make the heart of this people fat, make their eares heauy, and shutte their eies, least they see with their eies, and heare with their eares, and vnderstand with their hearts, and conuert, and he heale them. If our gospell be hid* (saith Paul) *it is hidde in them that perish.* Men that haue long liued vnder the preaching of the gospell, and yet still remaine ignorant and impenitent, let them beware and take heed of this desertion; and they are with trembling to lay to their hearts, that which the holy Ghost

Esa. 6. 9. 10.

2. Cor. 4. 1.

Ghost speaketh of Hophni and Phinehas. *They obeyed not the voice of their father; because the Lord would destroy them.* 1. Sam. 2. 25.

IV. To goe further hee bestoweth on them many worthy properties of faith. As first, a knowledge of the diuine truth in the lawe and the Gospel. Secondly, an assent to the saide truth. Thirdly, a ioyfull reioycing and boasting in speaking and hearing of it. Fourthly, an outward profession of it for a time. But he doth not bestowe that qualitie and vertue of faith, which is, as it were, the very soule of it: without which faith is dead and saueth none: namely, the inward assurance and certificate of his loue and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of

faith perpetuall and ſound in them, for the reprobate is not induced to them by any aſſurance of Gods mercie, but by other ſiniſter occaſions, as are: Firſt, deſire of knowledge in diuine myſteries. Secondly, a delight in it. Thirdly, praiſe and commendation among men. Fourthly, the maintaining of wealth and honour. Fiftly, the getting of wealth or honour. Sixtly, a deſire to be at vnitie and concord with the nation or people where the Goſpell is preached. Therefore when theſe endes and occaſions of their beleeuing ceaſe, then alſo their faith and profeſſion ceaſe. In this kind of deſertion, it is to be feared, that moſt men are. All in our Church will profeſſe faith in Chriſt: yet ſeeing the ſound conuerſion to God, and

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the ſinceritie of life & doctrine is very rare, we may preſume that that maine propertie of faith which is the receiuing and apprehenſion of Chriſt, is wanting in moſt: therefore let euery man looke to himſelfe and betime labour to turne his temporarie faith (if he find it in himſelfe) into a true ſauing faith, wherefore he muſt ſtriue firſt to feele his extreame need of Chriſt and his merits. Secondly, to hunger and thirſt after him, as after meat and drinke. Thirdly, to be nothing in himſelfe, that he may be all in all out of himſelfe in Chriſt. Fourthly, to be able to ſay that he liueth not, but Chriſt liueth in him by faith. Fiftly, to loth his ſins with a moſt vehement hatred, and to priſe and value Chriſt & the leaſt

leaſt droppe of his blood aboue 100000. worlds.

V. Againe, in repentance he beſtoweth, firſt, a ſight of ſinne; ſecondly, a kind of ſorrow for it: thirdly, a confeſsion of it: fourthly, a reſolution for a time to ſinne no more. But that part of repentance which hath the promiſe of mercie annexed, that is, a conuerſion of the whole man to God, hee neuer giueth it.

Dat ſpiritum reprimentem, non renouantem.

VI. Laſtly, God giueth to the reprobate his ſpirit, but ſo farreforth as it ſhall not any whit regenerate or renue his nature; but onely in the outward action expreſſe the act of ſinne; ſo as thereby, without any inward change, he ſhall be as ciuilly iuſt, and vpright in outward conuerſation, as any in the world.

Thus

Thus much of thoſe deſertions which befall the deuill and his angels and all reprobates: nowe follow thoſe wherewith God excerciſeth euen his owne Elect children: for the bleſſings that God beſtoweth on them are of two ſorts, either *poſitiue* or *priuatiue: poſitiue*, are reall graces wrought in the heart, by the ſpirit of God: *priuatiue* are ſuch meanes whereby God preſerues men from falling into ſin; as croſſes, deſertions. And theſe in number exceede the firſt, as long as men doe liue in this world.

Priuatiuæ gratiæ ſunt plures quã poſituæ.

Before it can be declared what theſe deſertions are, this concluſion is to be laid downe. *He which is once in the eſtate of grace, ſhall be in the ſame for euer.* This appeareth in the eight of the Romans, 30. Where Paul ſets

downe the golden chaine of the causes of saluation that can neuer be broken: so that hee which is predestinate shall be called, iustified, glorified. And a little after he saith, *Who shall lay any thing to the charge of Gods Elect?* and, *Who shall seuer vs from the loue of Christ?* and, *I am perswaded that no creatures shall be able to seuer vs from the loue of Christ*: which he would not haue said, if men beeing in the estate of grace, might fall quite from grace. And how should they which are *iustified haue peace with God*, if they were not sure to perseuer righteous before God to the ende? And how shall it be saide, *that hope maketh not ashamed, because the loue of God* (wherewith God loues his Elect) *is shed abroad in their hearts, by the holy Ghost which*

which is giuen them, if any may vtterly fall from that loue? How ſhould the teſtomonie of the ſpirit, which teſtifieth to the Elect, that they are the children of God, be true and certaine, if it may be quite extinguiſhed? Laſtly, how ſhall that of Iohn be true, *they went out of vs, becauſe they were not of vs: if they had bin of vs, they ſhould haue remained with vs,* if a man may wholly fall from Chriſt which hath once beene made a true member of him? Our Sauiour Chriſt ſaith, *My ſheepe heare my voice: and I know them, and they follow me: and I giue life eternall to them, and no man ſhall take them out of my hand, or out of my fathers hand, and whatſoeuer my father giueth me ſhall come vnto me, and whoſoeuer commeth to me, I will not caſt out.* And if any of the Elect beeing Ioh. 10. 27. and 6.37.

effectu-

effectually called might wholly fall from grace, then there must be a second insition or engrafting into the mysticall bodie of Christ, and therefore a second Baptisme: nay for euery fall a new insition, and a newe Baptisme; which must in no wise be graunted: wherefore they which are predestinate to be in the estate of grace, are also predestinate to perseuer in the same to the ende.

Herevpon it followeth, that the desertions of Gods elect, are first of all *partiall*, that is, such as wherein God doth not wholly forsake them, but in some part. Secondly, *temporarie*, that is, for some space of time, and neuer beyond the compasse of this present life. *For a moment* (saith the Lord in Esay) *in mine anger I hid my face from thee for a little season,*

Esa. 54 10.

season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer. And to this purpose Dauid well acquainted with this matter, praieth, *Forsake me not ouer long.* Ps. 119. 8.

This sort of Desertions, though it be but for a time, yet no part of a Christian mans life is free from them: and very often taking deepe place in the heart of man, they are of long continuance. Dauid continued in his daungerous fall about the space of an whole yeare before he was recouered. *Luther* confesseth of himselfe, that after his conuersion, he lay three yeares in desperation. And common experience in such like cases can make record of longer time.

The manner, God vseth in forsaking his owne seruants, is of two sorts: the first is by taking

ing away one grace and putting another in the roome; the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome, diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea he will load them with crosses, and yet he will make a good supply by giuing patience. Dauid is driuen out of his kingdome, by his owne sonne: a heauie crosse: yet the Lord ministreth an humble and patient spirit: so as he was content to speake, [c] *If the Lord thus say, I haue no delight in thee: behold here I am, let him doe to me as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward safetie, and laid open to the violence & per-

2. Sam. 15. 26.

persecution of tyrants, yet inwardly they are stablished by the power of the might of God, when they are most weake they are most strong, and when they are most foiled, then they obtaine victorie.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect giues life eternall: [c] *The righteous is taken away for the euill to come.* This is manifest in Iosias, of whom it is said, [e] *Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place.* [c] Esa. 57. 1. [e] 2. Reg. 22. 20.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost for a season: & thē in the roome therof he kindles an earnest desire and

and thirsting with groanes and cryings vnto heauen, to be in the former fauour of God againe. This was Dauids case, when he complained and said, f *My voice came to God when* I *cryed, my voice came to God and he heard me: in the day of my trouble* I *sought the Lord, my sore ran and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: I prayed and my spirit was full of anguish. Selah.* The like was the estate of the Church making her mone vnto God in Esay, g *O Lord, why hast thou made vs to eare from thy waies? and hardened our hearts from thy feare? returne for thy seruants sake, and for the tribes of thine inheritance.*

f Psal. 77. 1. 2, 3.

g Esa. 63. 17.

IV. *F*ourthly, God graunts his seruants the holy meanes of saluation, namely, preaching, prayer,

prayer, ſacraments, and holdes backe the efficacie of his ſpirit *for a time.* In this caſe they are like the corne field that is plowed and ſowed with good corne; but yet for a time, it neuer giues rooting beneath, nor ſo much as a ſhew of any blade appeares aboue. Thus the ſpouſe of Chriſt, when ſhee comes into his wine-ſeller, ſhee fals into a ſwowne; ſo as ſhee muſt [h] *be ſtaied with flaggons, and comforted with apples becauſe ſhee is ſicke of loue.* h Can. 2. 4. 5.

V. Fifthly, God giueth his children a ſtrong affection, to obey his will, but he lets them faile in the act of obedience it ſelfe, like as the priſoner who hath eſcaped the hand of his gayler, hath an affection to run a thouſand miles euery houre; but hauing happily his bolts on his

his legges: he can not for his life but goe very softly, gauling and chafing his flesh; and with much greife falling againe into the hands of his keeper. This is it, that Paul complaineth of when he saith, [i] *I delight in the law of God, concerning the inner man, but I see another law in my members, rebelling against the law of my minde, and leading me captive to the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from this bodie of death!*

[i] Rom. 7. 22. 23. 24.

This second manner of Gods forsaking his Elect is, when hee hides his graces for a time: not by taking them quite away, but by couering them and by remooving all sense and feeling of them. And in this case they are like the trees in the winter season, that are beaten with winde

winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, because the sappe doth not spread it selfe, but lies hid in the rotte. Dauid often was in this case, as namely when he saith, k *Will the Lord absent himselfe for euer? And will he shewe no more fauour: is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.* k Psa. 77. 7. 8

This comes to passe, because the Lord very often in and by one contrarie workes another. Clay and spittle tempered together in reason should put out a mans eyes: but Christ vsed it as a meanes to giue sight to the blinde. Water in reason should put out fire: but Elias when he would

Cuncta dei opera sunt in mediis contrariis.

would shew that Iehoua was the true God, powres water on his sacrifice, and fils a trench therewith to make the sacrifice burne. The like appeareth in the worke of grace to saluation. A man that hath liued in securitie, by Gods goodnes hath his eyes opened to see his sinnes: & his heart touched to feele the huge and loathsome burden of them, and therefore to bewaile his wretched estate, with bitternes of heart. Hereupon he presently thinks that God wil make him a firebrand of hell: whereas indeede the Lord is now about to worke and frame in his heart sanctification and sound repentance neuer to be repented of. The man which hath had some good perswasion of Gods fauour in Christ, comes afterward vpon many occasions to

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be troubled and to be ouer-whelmed with diſtruſtfulneſſe and grieuous doubtings of his ſaluation, ſo as he iudgeth himſelfe to haue beene but an hypocrite in former times, and for the time preſent a caſt-away. But indeede hereby the Lord exerciſeth, faſhioneth, and increaſeth his weake faith. In one word, marke this point, *that the graces of God peculiar to the elect, are begunne, increaſed, and made manifeſt in or by their contraries.*

A man in this Deſertion, can diſcerne no difference betweene himſelfe and a caſt-away: & the rather if with this Deſertion be ioyned a feeling of Gods anger: for then ariſeth the bittereſt temptation that euer befell the poore ſoule of a Chriſtian man, and that is a wraſtling & ſtrugling in ſpirit & conſcience, not with

with the motions of a rebelling flesh, nor the accusation of the deuill, which are oftentimes very irksome and terrible, but against the wrath of a reuenging God. This hidden and spirituall temptation more tormenteth the spirit of man, then all the rackes or gibbets in the world can doe. And it hath his fits after the manner of an ague, in which euen Gods owne seruants ouercarried with sorrow may blaspheme God, and cry out that they are damned. Iob was in this estate: as he testifieth, [a] *Oh that my griefe were waied* (saith he) *& my miseries were laid together in the ballance: for it would be heauier then the sand of the sea: therefore my words are swallowed vp, for the arrowes of the Almightie are in me, the venime thereof doth drinke vp my spi-*

[a] Iob. 2. 2, 3, 4.

spirit, and the terrours of God fight against me. And further he complaines that the Lord is [a] *his enemie,* that *hee* [b] *sets him as a But to shoote at.* This was Dauids temptation when hee said, [c] *O Lord rebuke mee not in thine anger, neither chastise mee in thy wrath, haue mercie upon mee O Lord, for I am weake: O Lord heale me, for my bones are vexed, my soule is also sore troubled: but Lord how long wilt thou delay? Returne O Lord, deliuer my soule, saue me for thy mercies sake.*

[a] Iob. 13. 24
[b] Iob. 16. 12.
[c] Ps. 6. 1. 2. 3. 4

Hence it followes, that when any that hath beene a professor of the Gospell shall despaire at his ende; that men are to leaue secret iudgements to God, and charitably to iudge the best of them. For example, one Master [d] *Chambers* at Leicester of late, in his sickenes grie-

[d] See the booke written of his death.

uously despaired, and cried out that he was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he spake in his extremitie (*O that I had but one droppe of faith*) must moove all men to conceiue well of him. For by this it seemeth he had an heart which desired to repent and beleeue: and therfore a repentant and beleeuing heart indeede. For GOD at all times, but especially in temptation, of his great mercie *accepts the wils for the deede*. Neither is it to be regarded that he said he was damned; for men in such cases speake not as they are, but as they feele themselues to bee.

Yea to goe further, when a professor of the gospell shall make away himselfe, though it

bee a feare full case, yet still the same opinion must be carried. First, Gods iudgements are very secret. Secondly, they may repent in the very agonie for any thing we know. Thirdly, none is able to comprehend the bottomles depth of the graces and mercies which are in Christ Iesus.

Thus much of the manner which God vseth in forsaking his Elect: Now follow the kinds of desertion, which are two: desertion in punishment, desertion in sinne.

Desertion in punishment is when GOD deferreth either to mitigate or to remoove the crosse and chastisement which he hath laid vpon his children. This befel Christ on the crosse, a *My God* (saith he) *my God, why hast thou forsaken me?* this was

a Mat. 27. 46.

the complaint of Gedeon. *Did not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the handes of the Midianites.* Iud. 6. 13. ✠ Master *Robert Glouer* martyr at Couentrie, after he was condemned by the Bishoppe, and was now at point to be deliuered out of the world, it so happened, that two or three dayes before his death, his heart beeing lumpish and desolate of all spirituall consolation, felt in himselfe no aptnesse, nor willingnesse, but rather a heauines and dulnesse of spirit, full of much discomfort to beare the bitter crosse of Martyrdome readie now to bee laide vpon him, whereupon hee fearing in himselfe, least the Lord had withdrawne his wonted fauour from him, made his moane to

Fox. Act. Mon. 1555. Sept.

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one *Austine* his deere friend, signifying vnto him, how earnestly he had prayed day and night vnto the Lord God, and yet could receiue no motion nor sense of any comfort from him, vnto whom they said *Austine* answered againe, willing him patiently to waite the Lords pleasure, and howsoeuer his present feeling was, yet seeing his cause was iust and true, he exhorted him constantly to sticke to the same, and to play the man, nothing doubting, but the Lord in his good time would visite him, and satisfie his desire with plentie of consolation, &c. The next day when the time came of the Martyrdome, as he was going to the place, and was now come to the sight of the stake, although all the night before

praying for strength and courage, he could feele none, suddainly he was so replenished with the holy Ghost, that hee cryed out clapping with his hands to *Austine*, and saying with these wordes, *Austine, he is come, he is come, &c.* and that with such ioy & alacritie, as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by any paines of death.

Desertion in sinne, is when God withdrawing the assistance of his spirit, a man is left to fall into some actuall and grieuous sinne. And for all this no man is to thinke that God is the authour of sinne, but onely man that falleth, and Sathan. A resemblance of this truth we may see in a staffe: which if a

man

man ſhall take and ſet vpright vpon the ground, ſo long as he holds it with his hand, it ſtands vpright; but ſo ſoone as hee withdrawes his hand, though he neuer puſh it downe, it fals of it ſelfe. In this deſertion was the good king Hezekiah, of whome the holy Ghoſt ſpeaketh thus. [a] *Hezechiah proſpered in all his waies, therefore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the* Lord. *God left him* (namely, to the pride of his heart to exalt himſelfe) *in tempting him: that he might trie out all that was in his heart*. To this place appertaine, *Noahs drunkenneſſe, Dauids adulterie, Peters deniall of Chriſt*. The reaſon of ſuch deſertions may be this. If a patient ſhall be grieuouſly ſicke,

[a] 2. Chr. 32. 31. 32.

the Phisition will vse all manner of meanes that can be deuised to recouer him, and if he once com to a desperate case, the phisition rather then he will not restore him, will imploy all his skill; he will take poison, and so temper it, and against the nature thereof he will make a soueraigne remedie to recouer health. The elect children of God, are diseased with an inwarde, hidden, and spirituall pride; whereby they affect themselues, and desire to bee something in themselues forth of Christ: and this sinne is very dangerous: first, because when other sinnes die in a man, this secret pride gets strength: for Gods grace is the matter of pride, in such wise, that a man will be proud, because he is not proude: for example, if any shall bee

be tempted of the deuill to some proud behauiour, and by Gods grace get the victorie; then the heart thus thinketh, *Oh thou hast done well, thou hast foiled the enemie, neither, pride, nor any other sin can preuaile against thee: such and such could neuer haue done so:* and a very good man shall hardly be free from such kind of motions in this life. Secondly, there is no greater enemie to faith then pride is: for it poysoneth the heart, and maketh it vncapable of that grace, so long as it beareth any sway, for he that will beleeue in Christ, must bee *annihilated*, that is, he must be bruised & battered to a flat nothing, in regard of any liking or affection to himselfe, that he may in spirit mount vp to heauen, where Christ sits at the right hand of the Father, & as it were

with

with both the handes of faith graſpe him with all his bleſſed merits, that he may be[a] wiſdom, righteouſneſſe, ſanctification redemption, life, good workes, and whatſoeuer good thing he is, neither in, nor by, nor for himſelfe; but euery way forth of himſelfe in Chriſt. Now, this bleſſed condition of a beleeuing heart, by naturall ſelfe-loue and ſelfe-liking is greatly hindered. God therefore in great mercie to remedie this dangerous corruption, let his elect ſeruants fall into trouble of minde and conſcience, and if they happily be of greater hardneſſe of heart into ſome actuall ſinne: & ſo declaring his wonderful mercie in ſauing them, hee is faine againſt his mercie to bring them to his mercie, and by ſin to ſaue them from ſin. By this means the

[a] 1 Cor. 1 30 Ioh. 15. 2. Gal. 2, 20.

Lord,

Lord, who can bring light out of darkneſſe, makes a remedie of ſinne to ſley pride, that inuiſible monſter of many heades, which would ſley the ſoule.

Though this be ſo, yet none muſt hereupon venter to commit any ſin againſt Gods commandements, leaſt in ſo doing they caſt away their ſoules. For the godly man, though he fall into ſin, yet it is againſt his purpoſe, and it makes his heart to bleed: and the courſe of his life ſhall be alwaies vpright and pleaſing vnto God: becauſe he is led by the ſpirit of God.

The ends for which God vſeth deſertions are three, the firſt is the chaſtiſement of ſinnes paſt in the former part of mans life, that he may ſearch them out, conſider them, and be hearſtily ſorrowfull for them: for this

this end was Iobs triall. *Thou writeſt* (ſaith hee) *bitter things againſt me, and makeſt me to poſſeſſe the ſinnes of my youth.* Iob.13.26.

The ſecond end is, that God may make triall of the preſent eſtate of his ſeruants: not that he is ignorant what is in man; but becauſe he would haue all men know themſelues. To this effect ſaith Moſes, *And thou ſhalt remember all the way which the Lord thy God lead thee in the wilderneſſe for to humble thee and to proone thee, to know what was in thine heart, whether thou wouldeſt keepe his commandements or no.* Deut.8.2. & 13.3. This alſo was the end why the Lord left Ezechias, to proone and trie what was in his heart.

The triall by deſertion ſerueth for two purpoſes: for otherwhiles the Lord vſeth it for the manifeſtation of ſome hid-

den

den sinne, that the goldly may be deepelier humbled, and craue more earnestly the pardon of that and other sinnes. For as the beggar is alwaies mending and peecing his garment, where he findes a breach: so the penitent and beleeuing heart must alwaies be exercised in repairing it selfe where it findes a want.

Againe, oft times this triall serues to quicken and reuiue the hidden graces of the heart, that men may be thankefull for them, and feele an increase of them in the heart. The good husbandman cuts the braunches of the Vine, not that hee hath a purpose to destroy them, but to *make them beare more fruit.* Ioh.15.2. In the Canticles when Christ left his spouse, then she riseth out of her bedde, she opens the dore, *her hands drop myrrhe on the* Cant.5.

barre

barre of the doore : then further *shee seekes* and cals for him, and praiseth him more then euer before. Dauid testifieth the like of himselfe: *In my prosperitie I said, I shall neuer be moued, &c. but thou didst hide thy face and I was troubled. Then cried I to thee, O Lord, and prayed to my Lord.* Lastly, men that liue in the Church, beeing for a time left of God, become so impenitent as that they must be giuen vp to Sathan: yet for no other cause, but that the flesh may be killed, and the spirit made aliue in the day of the Lord.

Psa.30.6.

1.Cor.5.5.

The third end is the preuenting of sinne to come. This appeareth in Paul, *Least* (saith he) *I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Sathan*

2.Cor.12.7.8.

Sathan to buffet me, because I should not be exalted out of measure. In the former times when the Lord among many others had set out *Cranmer* for the maintenance of his blessed truth against his and Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but so as thereby he preuented many sinnes, and prepared him to a glorious martyrdome. As some of his owne wordes may testifie which he spake a little before his ende: *And now* (saith hee) *I come to the great thing that so much troubleth my conscience more then any thing that euer I did or said in all my life, and that is the setting abroad of a writing contrarie to the truth: which now here I renounce as things written with my hand contrarie to the truth which*

I thought

I thought in my heart, and that for feare of death, and to saue my life, &c. And for as much as my hand offended writing contrarie to my heart, my hand shall be first punished therefore: for may I come to the fire, it shall be first burned. Answerably, when he was at the fire, first he burnt his right hand which subscribed; his bodie suffered the flame with such constancie and steadfastnes as he neuer almost mooued: his eyes lift vp to heauen, often he repeated his vnworthie right hand. Thus, death which he most feared, he most desired, that he might take reuenge of himselfe for his sinne.

The vse that all good Christian hearts are to make of these desertions, is manifold. First, if they haue *outward rest and walke in the feare of God, and be*

filled

filled with the ioy of the holy Ghost, let them not be high minded, but feare, least a forsaking follow. Secondly, if in any temptation they iudge thēselues forsaken, let thē consider this wonderfull worke of spirituall desertions, which God exerciseth vpon his owne children very vsually: and then it may please the Lord, they shall find it to be restoratiue against many a quame and swound of spirit and conscience, into which otherwise they would certainly fall. Thirdly, seeing God for their triall doth often withdraw himselfe from them, let them again draw neere to God and presse vnto him, euen as a man that shiuers of an ague is alway creeping to the fire. If it be demanded, how a man should come neere GOD, thē answer is, by the vse

Act. 9. 31. Rom. 11. 20.

vse of his word and praier. For by his word he speakes to thee, and by prayer thou speakest to him. Lastly, seeing by desertions God will take experience of his seruants, let euery man

Iam. 3. 10. Psl. 119. 59. Act. 24. 16. *trie and search his waies, and euer be turning his feete to the waies of Gods commandements: let him indeauour to keepe a good conscience before God and before all men,*

that so he may with Dauid say, Psa. 26. 1, 2. *Iudge me, O Lord, for I haue walked in mine innocencie: my trust hath beene alwaies in the Lord: I shall not slide: proone me, O Lord, and trie me, examine my raines and my heart.*

FINIS.